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THE HISTORY OF THE

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The present Series of JEWISH CLASSICS was projected in continuation of the previous publication of the English Translation of the HOLY SCRIPTURES—the greatest classic of Hebrew literature and of all times.

When the New Translation of the Scriptures was approaching completion, the late Jacob H. Schiff, through whose munificence the publication of that translation was rendered possible, further proposed to the Jewish Publication Society of America that they should issue a representative selection of the various classes of literature produced by Jewish writers after the close of the Biblical Canon, and for that purpose placed a fund at the disposal of the Society.

In the deed of gift of Mr. Schiff, which was intended to make the present Series possible, a Committee was named by him consisting of the following:

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Later the Committee was increased by the addition of Prof. Louis Ginzberg, Prof. Jacob Z. Lauterbach, and Prof. Henry Malter. Upon the death of Dr. Schechter, Dr. Cyrus Adler was elected Chairman, and Prof. Israel Davidson was named to succeed Prof. Friedlaender. The Committee has since been deprived of the aid of Judge Sulzberger, who passed away on April 20, 1923.

The plan of the Series, however, was outlined during the Chairmanship of our distinguished colleague, the eminent scholar, Dr. Solomon Schechter.

The first principle adopted was that in all cases in which a Hebrew text was extant, it was to be printed along with the English translation, and that an endeavor should be made to present a critical text based not only upon previous editions, but also upon the available manuscripts. For this purpose manuscripts have been photographed in the libraries of England, Italy, Germany, Austria, and Hungary—wherever important manuscripts bearing upon the Series were to be found—and the Committee

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In giving the original Hebrew text the Committee have been able to add a feature which was absent in the publication of the translation of the Scriptures, the English text of which was published without the original Hebrew. This was not due to any desire on the part of the Board in charge to substitute the English text for the original; but the demand for an English version on the part of English-speaking Jews was so urgent, and the facilities in the United States for printing Hebrew at the time so meager, that the Board felt any further delay of a work that had been anxiously expected for twenty years would be inadvisable. It is the hope of the Jewish Publication Society to publish, when its opportunities permit, the Hebrew text of the Bible, side by side with the translation.

The Committee were limited in the preparation of the Series by the amount of the fund, which, though most generous, could not provide for a complete presentation of the Jewish Clas-

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sics, which might well cover hundreds of volumes.

They therefore decided, in the first instance, to omit, by reason of their availability in the English language, certain works which would otherwise naturally be expected to appear in such a Series. This is notably the case in regard to two great philosophical works—the *Kuzari* of Jehudah Halevi, which has been translated into English by Doctor Hartwig Hirschfeld, and the *Guide of the Perplexed* of Moses Maimonides, which has an English version at the hands of the late Doctor Michael Friedländer. Similarly two great names like those of Flavius Josephus and Philo of Alexandria, although rightfully belonging to a series of Jewish Classics, were not included because we were given to understand that they had already been selected for publication in the Loeb Classical Library.

The Committee deemed it necessary to limit the Series to about 25 volumes, and they will endeavor to include in this number representative works of the various classes of Jewish literature under the headings of Apocrypha and Pseudepigrapha, Mishnah, Talmud, Midrash, Codes, Hebrew Poetry, Philosophy, Ethics, Mysticism, History, Epistles, Travels, Homiletics, and Folklore.

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The Series was inaugurated with a selection from the religious poems of Solomon Ibn Gabirol, edited by Professor Israel Davidson, and put into English verse by Mr. Israel Zangwill. The present, the second volume of the Series, is based largely upon the critical text of the *Diwan* of Jehudah Halevi, prepared by the distinguished Rabbi Heinrich Brody of Prag, and published under the auspices of the Mekize Nirdamim Society. Doctor Brody has graciously permitted the use of these selections, and has made certain alterations in his published text, and supplied several notes for the present volume. The translation is due to Mrs. Nina Salaman, who has for a decade been the medium through which many English readers have had glimpses into medieval Jewish poetry. Her *Songs of Exile*, published in 1901 under the name of Nina Davis, have become known to thousands of readers. It is a source of profound gratification to the Committee to be able to offer the work of this gifted lady in the present Series.

While the body of her translation has been done in free verse, she has made several additional translations, in stricter form, and with rhyme, which are printed together toward the end of the volume.

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The Committee trust that this Series will awaken the interest and command the support of those who feel the obligation to see to it that the Jewish Classics, which, with few exceptions, have been unknown to English readers, shall come into their own, and take their rightful place among the classic literatures of all peoples.

September, 1924

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SELECTED POEMS
OF
JEHUDAH HALEVI

TRANSLATED INTO ENGLISH

BY

NINA SALAMAN

CHIEFLY FROM THE CRITICAL TEXT

EDITED BY

HEINRICH BRODY, Ph.D.



PHILADELPHIA

THE JEWISH PUBLICATION SOCIETY OF AMERICA

1928

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יהודה בן שמואל הלוי

נערכו והונחו

על ידי

חיים בראדי

רב הכולל בעיר פראג

עם תרגום אנגלי

מאת

נינזה אשת ר' נתן בן מאיר שלמה



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DEDICATED
BY THE TRANSLATOR
TO THE MEMORY OF HER FATHER

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¹Rhymed Version, p. 151

²Rhymed Version, p. 157.

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¹Rhymed Version, p. 165.²Rhymed Version, p. 166.⁴Rhymed Version, p. 168.⁶Rhymed Version, p. 172.³Rhymed Version, p. 167.⁵Rhymed Version, p. 170.⁷Rhymed Version, p. 174.

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אֲנִי כְנֹר לְשִׁירֶיךָ

"I am a harp for thy songs"

INTRODUCTION

THE GIFT of song, cherished and tended as it was by the Spanish Jews of the Middle Ages, reached its highest development in the poems of Jehudah ben Samuel Halevi, born, as is now generally accepted, in Toledo in 1086, the story of whose life as physician, philosopher and poet has come down to us in but slight fragments, and ends vaguely among the mists of tradition. In the disturbed atmosphere of the Spain of his day, Castile lay under the comparatively mild sway of the Catholic King Alfonso VI. Persecution was as yet occasional, and only burst into flames if the favour shown to the Jews was considered by their ill-wishers to be unduly great. Judging from Jehudah Halevi's letters to his friends, his life passed in serving the people of Toledo, where many of his years were spent, as their much sought-after and hard-worked physician; and one suspects his profession to have been a rather burdensome incident in his life, while his whole heart and soul were consumed in the pursuit, as he says, of the "fount of living waters."

Yet we must be on our guard against taking too literally his depreciation of the medical art. He was equally outspoken against metaphysics in his treatise on the Philosophy of Judaism, the *Kitab al-Khazari*, his one great Arabic work. The truth is that, even more than Spinoza, Jehudah Halevi was "God-intoxicated" or, to use Heine's phrase, "God-kissed". God, not the physician, was to him the Healer; God, not human reason, was the source of truth. The physician was but God's servant, and by Him endowed with such gift of healing as he possessed.

From evidence to be found in the poems, we know that their author was bound to Spain by the presence and love of his one daughter and her little son, Jehudah,¹ as well as by the minor ties of memory² and by many friendships. But one love was to be conquered by the power of another, and we find the poet at the age of fifty years journeying forth on the perilous seas to seek the still more greatly beloved land of his fathers. Heine detected this love and this longing, but it needs not the insight of a Heine to perceive it—the most casual reader of Halevi's poems realizes that the poet's soul

¹ See latter half of poem No. 11 in the Selection.

² See No. 13 in the Selection.

is bound up with his love for his people and their lost land. It was about the year 1141 that he set out on his journey to Palestine, cheerfully facing the hardships of the way and the stormy seas, and making songs about them as he went. Not the least of his inheritance from the sweet singer of Israel was his descriptive power. He pictures storm and landscape with the vivid touch of actuality. His praise of nature is no literary trick, we catch the genuine notes of a nature-lover. As evening falls and the stars come out, he writes of sea and sky:

They are like two seas bound up together;
And between them is my heart—a third sea
Lifting up ever anew my waves of praise.¹

So we can trace his steps from Spain to Alexandria, the Jews everywhere giving him a friendly reception, and strongly but vainly urging him to remain with them and to discontinue his perilous pilgrimage. Further we hear of his passing up the Nile and visiting the community at Cairo and Damietta, and he is known to have touched Tyre and Damascus. But after his arrival in Palestine, definite reports fade into rumours. Tradition tells us that he was ridden down and slain by an Arab

¹ Last lines of No. 5 in Selection.

when at last he reached his goal and was singing his great Song to Zion by the ruins he had longed to see. Certain it is, however, that many of its lines must have been written while his desire to reach Jerusalem was yet but a dream. His poem reaches its appointed end in his ardent confidence that the age-long hope of his suffering people will find its fulfilment.

The poet Swinburne has written a few lines in a poem called "The Triumph of Time", about another singer of the Middle Ages—lines which make one think equally of the life, the love, and the death of Jehudah Halevi:

There lived a singer in France of old
By the tideless dolorous midland sea.
In a land of sand and ruin and gold
There shone one woman, and none but she.
And finding life for her love's sake fail,
Being fain to see her, he bade set sail,
Touched land, and saw her as life grew cold,
And praised God, seeing; and so died he.

The French singer loved and sought the lady of his dreams; but she whom the Rabbi loved, as Heine has said—"her name was Jerusalem".

Jehudah Halevi has attained the highest honour to which a writer can aspire—the esteem of his peers. Harizi, the Hebrew poet-critic of a generation near his own, describes him as

supremely inimitable, as one who "broke into the treasure-house of song", and who, going out again, "shut the gate behind him". His love-songs, his prayers, his epistles are all alike "drawn from the Holy Spirit". Some six centuries later, when Herder—a philosopher-poet like Jehudah Halevi himself—composed his epoch-making treatise on the Spirit of Hebrew Poetry, his model (so he himself recorded) in great passages of dialogue was "not Plato but Jehudah Halevi." And Heine has immortalised his own appreciation of our poet in several famous stanzas of his *Romanzero*.

Hence we ought not to assent without reservation to a judgment passed by Joseph Jacobs in his brilliant essay on Jehudah Halevi. He there draws an interesting and just distinction between poetic *form* and poetic *force*. Browning, he points out, had great poetic force, but little poetic form; Swinburne, a master of form, lacked force. As applied to Yannai and Kalir and others of that earlier school, this distinction is perhaps relevant. But it is not profitable to say of them, still less of Jehudah Halevi, that "they worked in a medium that did not admit of great poetic form". If defect there were, it was in the mediary not in the medium; in the hand, not in the instrument. In Kalir—to cite

a few lines from the opening of his Piyut on the Dew—force is more apparent than form:

טל תן לרצות ארצך
 שיחנו ברקה בד״צך
 רוב דגן ותירוש בהפריצך
 קומם עיר בה תפצך
 בטל

Israel Zangwill has thus rendered these lines:

Dew, precious dew, unto Thy land forlorn!
 Pour out our blessing in Thy exultation,
 To strengthen us with ample wine and corn
 And give Thy chosen city safe foundation
 In Dew.

Here the thought is impressive, and the Hebraic conception of the Dew as the reviver of earth and soul is well developed as the *piyut* proceeds. But the Hebrew verses jingle harshly. Is the fault in the medium? Contrast these lines with two verses from an early song of Jehudah Halevi's in praise of Jerusalem:

יפה גוף משוש תבל	תִּרְיָה לְמֶלֶךְ רַב
לך נקספה נפשי	מִפְּאֵתִי מַעְרַב
המון רחמי נקמר	כִּי אֶזְכְּרָה קֶדֶם
בבורך אשר נלה	וְגֹדֶד אֲשֶׁר תִּרְב

Beautiful height! the whole world's gladness!
 O great King's city, mountain blest!

My soul is yearning unto thee—is yearning
From limits of the West.

The torrents heave from depths of passion,
At memory of thine olden state:
The glory of thee, borne away to exile,
Thy dwelling desolate.

Thus is force wedded to a beauty of form which must give pause to all depreciation of the medium. For in these Hebrew lines of our poet, it is not merely the elegiac sentiment that moves us; we are charmed equally by their lyric grace.

Moreover, that Jehudah Halevi was a stylist as well as a man of ideas, is shown by the fact that, while his Hebrew is easily understood, he is not easy to translate. This difficulty sometimes arises from the exigencies of rhyme. We are not attempting in this Introduction to analyze Jehudah Halevi's poetical schemes, or to discuss their relation to real or assumed Arabic parallels. It must suffice to state that some of these poetical schemes are very intricate, and recondite terms are occasionally chosen, not because those terms are the most suitable, but because the rhyme, the acrostic, or the metre demands them. The translator must sometimes ignore these enforced expressions, just as as-

sonances and alliterations must sometimes be abandoned as irreproducible. But the difficulty of exact translation mostly arises from a deeper cause, accruing not from the poet's failures but from his successes, from his inspired choice of words, from his mastery of style. Perhaps we ought not to describe Jehudah Halevi's Hebrew as easy. His simplicity is delusive. But is not this true of all great lyrists? Masters of song use the one right word, for which there is no equivalent in their own or in any other language. This mastery is not consistent, and the greatest poets have their intermittences. Jehudah Halevi is no exception. But Heine describes him, and in the main with verity, as one of the aristocracy of letters, possessing that grace, in virtue of which "they who have it cannot sin, not in verse nor yet in prose". This quality is seen also in Ibn Gabirol, but in Jehudah Halevi more organically. Both, for instance, repeatedly employ biblical phraseology. But with Ibn Gabirol the employment is that of an artist, with Jehudah Halevi of a musician. One sees Ibn Gabirol using a text for a final touch of shape and colour; one hears Jehudah Halevi working his texts into the very substance of his harmony. From the *Royal Crown* one might, without much mutilation of the structure,

omit from each stanza the closing citation, artistic coping stones though they are. One could not discard Jehudah Halevi's biblical allusions from a Zion Ode without leaving the music incomplete or even discordant.

The poet's gift of grace, his inability to sin, whether in verse or in prose, is shown again in the work already mentioned, the *Kitab al-Khazari*. Dr. Hirschfeld, its translator from the Arabic, well says, this is a "book for the people". It "contains sufficient attractive and instructive material even for readers who would skip the more abstruse passages". The treatise, a series of five dialogues, is romantically framed in the medieval story of the King of the Khazars, the royal convert to Judaism who came under the wings of the Shekhinah after doubt and controversy. There is much in these dialogues on technical topics; astronomy and philology, among other serious subjects, play their part. But, regarded as a whole, the *Khazari* is as much a poem as are its author's poems themselves. At all events, Jehudah Halevi takes the poet's view of Judaism and of the Jews. Israel is the heart of mankind, filling the same function in the world at large as does the heart in the body of man. This is Halevi's epigram and text. Taking into account particularly

the first of the dialogues we might almost argue that the poet possessed dramatic gifts, though he appears never to have attempted to write a formal drama.

Our reference to the Khazari reminds us of yet another of Jehudah Halevi's contradictions, a contradiction which, however, we must not take too seriously. Let us listen to part of a conversation between the Khazar King and his Rabbi interlocutor, as rendered into English by Dr. H. Hirschfeld. Discussing with the Rabbi the qualities of the Hebrew language, the King of the Khazars remarks:

"Thou wilt only succeed in placing it thus on an equality with other languages. But where is its pre-eminence? Other languages surpass it in songs metrically constructed and set to music."

The Rabbi: "It is obvious that a tune is independent of the metre, or of the lesser or greater numbers of syllables. . . . Rhymed poems, however, which are recited, and possess good metre, are neglected for something higher and more useful. . . ."

Al Khazari: "It is but proper that mere beauty of sound should yield to lucidity of speech. Harmony pleases the ear, but exactness makes the meaning clear. I see, however, that you Jews long for a prosody, in

imitation of other peoples, in order to force the Hebrew language into their metres."

The Rabbi: "That is because we were and remain froward. Instead of being satisfied with our true superiority, we corrupted the structure of the language, which is built on harmony, and created discord. . . . In matters of poetry we suffered what befell our forefathers, concerning whom it is written, They mingled among the Gentiles and learned their works". (Psalm cvi, 35).

Thus Jehudah Halevi considered rhyme and metre as foreign to the Hebrew language, and unnecessary to Hebrew poetry, which can exist in perfection quite independently of such ties. It may well be that modern Hebrew poetry will eventually find the inspiration of its Renaissance in the rejection of these bonds, and in the resumption of those earlier forms which offered fuller freedom to the Hebraic genius. And yet, with the inconsistency which may be allowed to great poets, Halevi uses both rhyme and metre with perfect and invariable success. His range was remarkable, though Heine somewhat exaggerates when he writes of him:

*Der in heiligen Sirventen,
Madrigalen und Terzinen,
Kanzonetten und Ghaselen
Ausgegossen alle Flammen.*

Perhaps, too, Heine's description of Jehudah Halevi as a *Minnesinger* is badly conceived. An essential feature of the *Minnesinger* was his wandering life, passing continually like Sir Walter Scott's Minstrel from court to court, from castle to castle. Worthy of close study as are Jehudah Halevi's love songs, wedding odes, elegies, epigrams, epistles, satires and riddles, yet it is not in these that he reached the summit of his genius. His noblest work is to be found in his religious and national meditations and songs. It is not always easy to distinguish between his so-called sacred and secular poems. Harkavy's division into secular and sacred is thus scarcely justified. A better distinction is Brody's, into liturgical and non-liturgical. For while some of Halevi's poems were intended for use in prayer and others were not so intended, the great mass of his work is impregnated with religious feeling. This is seen even in his love poems. These, often outspoken enough, are never coarse: a spiritual restraint is discernible amid the amatory abandonment. Often such a poem, in its opening words, indicates a human relationship; we read on and find that the lovers are God and Israel. It is as though to a lover that the poet sings:

Would I might see his face within my heart!
Mine eyes would never ask to look beyond.

The mystery and wonder of God and the Universe
create a theme for many poems of great beauty,
such as the one beginning:

O Lord, where shall I find Thee?
All hidden and exalted is Thy place;
And where shall I not find Thee?
Full of Thy glory is the infinite space.

And further:

Longing, I sought Thy presence;
Lord, with my whole heart did I call and pray,
And going out toward Thee,
I found Thee coming to me on the way,
Yea, in Thy wonders' might as clear to see
As when, within the shrine, I looked for Thee.

It is unnecessary to stress the point that Halevi's songs to Zion are his most beautiful works, displaying the deepest of his emotions. The greatest of these songs (No. 2 of this volume) is chanted to-day in Jewish congregations all over the world, on the Ninth of Ab, the fatal date on which, first by Babylon and again 656 years later by Rome, Jerusalem was laid waste. The ruling forces of the poet's life, the love and hope expressed in this Ode, have won him the sympathy and recognition of his posterity through the ages.

This great poet of the Jewish hope said of himself when singing to Zion of her further restoration, "I am a harp for thy songs." Here indeed we hear the real man. His love poems, as Harizi said, are made of dew and fire. But in his poems to Zion there is no such combination of a poet's ordinary artifices. It is his soul that is the instrument—and on his heartstrings is played the song of Israel's hope.

Many other compositions were modelled on Jehudah Halevi's Ode to Zion, as the liturgy for the Fast of Ab proves. These have their beauty, but the poets who followed Halevi appear to us like the stars after the moon has risen. In Spain the poets still sang because, for many years after Jehudah Halevi's death, his voice re-echoed in theirs. A poet and the begetter of poets—we need seek no more splendid epitaph for this "poet by the grace of God."

In the selection contained in the present volume it has been sought to present specimens of the poet's various styles and subjects. No selection can do Halevi justice. There are few poets who have maintained so consistently high a level; scarcely a line of his but deserves to be read.

The Hebrew text is, to a very large extent, that edited by Dr. Brody, and it is with great pleasure

that I here record my sincere thanks for the privilege of using the results of his critical labours. The translation is in prose, with a tendency towards rhythm, and following the original, line by line; in some cases, however, there are added alternative translations in verse. As to the method of translating, only one remark need be offered. It has always seemed to the present translator at once unfair to a poet and displeasing to his readers to divest verses of their own peculiar dress. Thus in the Ode to Zion there seemed no reason for omitting Jehudah Halevi's reminiscence of Oholah and Oholibah, in order to soften down a somewhat harsh allusion. Nor, when rendering a love poem, does it seem just to turn Jehudah Halevi's own words:

Would that, after my death, unto mine ears should come
The sound of the golden bells upon thy skirts.

into:

I think that I shall hear, when I am dead
The rustle of thy gown, thy footsteps overhead.

To do these things may be attractive, but the oriental flavour is lost, and the poet is made to speak with the voice of a modern western writer, while clearly he was neither western nor modern.

I have to thank Dr. Israel Abrahams for constant encouragement, advice and unfailing support during the progress of this work. To Mr. Israel Zangwill likewise I owe a debt of gratitude for having read the proofs of the translation and for several useful suggestions; and also to Mr. Herbert Loewe for having given me much assistance in the proof-reading. And if I may permit myself to sound a further personal note for a moment, I should like to say this: I have loved Jehudah Halevi ever since, at my father's side, I began to read and understand his verses. If, by this volume, defective though it be in plan and imperfect in execution, I can win for Jehudah Halevi a new band of admirers, my own love for the poet will have borne its most precious fruit.

NINA SALAMAN

TEXT AND TRANSLATION

I. THE JOURNEY TO ZION

I

MY HEART IS IN THE EAST

My heart is in the east, and I in the utter-
most west—

How can I find savour in food? How shall it
be sweet to me?

How shall I render my vows and my bonds,
while yet

Zion lieth beneath the fetter of Edom, and I in
Arab chains?

A light thing would it seem to me to leave all
the good things of Spain—

Seeing how precious in mine eyes it is to behold
the dust of the desolate sanctuary.

I

לבי במזרח

— ~ — | — ~ — — ~ — | — ~ — —

לְבִי בַּמִּזְרָח וְאַנְכִי בְּסוֹף מַעְרָב
 אֵיךְ אֶטְעָמָה אֶת אֲשֶׁר־אֶכֶל וְאֵיךְ יַעֲרֹב
 אִיכָּה אֲשַׁלֵּם נִדְרֵי וְאַסְרֵי בְּעוֹד
 צִיּוֹן בְּחֻבֵּל אֲדוֹם וְאֲנִי בְּכַבֵּל עָרֹב
 יִקַּל בְּעֵינַי עֶזֶב כָּל־טוֹב סִפְרָד כְּמוֹ
 יִקַּר בְּעֵינַי רֵאוֹת עֲפָרוֹת דְּבִיר נִחְרָב:

2

ODE TO ZION

(For rhymed version see page 151)

Zion! wilt thou not ask if peace be with thy
 captives
 That seek thy peace—that are the remnant of
 thy flocks?

From west and east, from north and south—
 the greeting

I Kings 5,4.

“Peace” from far and near, take thou from
 every side;

And greeting from the captive of desire,¹ giv-
 ing his tears like dew

Of Hermon, and longing to let them fall upon
 thine hills.

To wail for thine affliction I am like the jackal
 but when I dream

Of the return of thy captivity, I am a harp for
 thy songs.

Gen. 32, 2,3.

My heart to Bethel and Peniel yearneth sore,
 To Mahanaim and to all the places where thy
 pure ones have met.

There the Presence abideth in thee; yea, there
 thy Maker

Opened thy gates to face the gates of heaven.²

¹ Some editions have תקה for תאמה.

² See No. 6, line 32.

2

ציון הלא תשאלי

— — — — — | — — — — — || — — — — — | — — — — —

ציון הלא תשאלי לשלום אַסִּירִיךָ
 דְּרָשִׁי שְׁלוֹמְךָ וְהֵם יִתֵּר עַדְרִיךָ
 מִיָּם וּמִזֶּרֶחַ וּמִצָּפוֹן וְתִמָּן שְׁלוֹם
 רְחוֹק וְקָרוֹב שְׂאֵי מִכָּל עֶבְרִיךָ
 וּשְׁלוֹם אַסִּיר תֵּאָוֶה נֹתֵן דְּמָעָיו כְּטָל־5
 חֶרְמוֹן וְנִכְסֶיךָ לְרִדְתָּם עַל־הֶרְרִיךָ
 לְבָכוֹת עָנוּתְךָ אֲנִי תָנִים וְעַת אֲחַלֵּם
 שִׁיבַת שְׁבוּתְךָ אֲנִי כְּנוֹר לְשִׁירִיךָ
 לְבִי לְבֵית־אֵל וּלְפָנֵי־אֵל מְאֹד יִהְיֶה
 וּלְמַחְנֵימִים וְכָל פְּגִיעֵי טְהוֹרִיךָ10
 שֵׁם הַשְּׂכִינָה שְׂכָנָה לָךְ וְהִצָּרְךָ
 פָּתַח לְמוֹל שַׁעֲרֵי־שַׁחַק שַׁעֲרִיךָ

And the Lord's glory alone was thy light;
No sun nor moon nor stars were luminants for
thee.

I would choose for my soul to pour itself out
within that place
Where the spirit of God was outpoured upon
thy chosen.

I Chron. 29,23. Thou art the house of royalty; thou art the
throne of the Lord, and how¹
Do slaves sit now upon thy princes' thrones?

Would I might be wandering in the places
where
Gen. 35,7. God was revealed unto thy seers and messen-
gers.

Ps. 55,8. O who will make me wings, that I may fly afar
And lay the ruins of my cleft heart among thy
broken cliffs!

I would fall, with my face upon thine earth and
take delight
Ps. 102,15. In thy stones and be tender to thy dust.

Neh. 2,3,5. Yea, more, when standing by my fathers' tomb
Gen. 23,6. I would marvel, in Hebron, over the chosen of
thy graves.

I would pass into thy forest and thy fruitful
field, and stand
Within thy Gilead, and wonder at thy mount
beyond—²

¹ See Harkavy, who reads ג'ל , while Brody reads גל .

² *i. e.* east of Jordan.

וְכָבוֹד אֲדֹנִי לְבָד הָיָה מְאוֹרָךְ וְאֵין
 שֶׁמֶשׁ וְסֶהָר וְכוֹכָבִים מְאִירֶיךָ
 אֲבַחֵר לְנַפְשִׁי לְהִשְׁתַּפֵּךְ בְּמָקוֹם אֲשֶׁר
 רוּחַ אֱלֹהִים שְׁפוּכָה עַל־בְּחִירֶיךָ
 אֶת בֵּית מְלוּכָה וְאֶת כֶּסֶּא אֲדֹנִי וְאִם
 יֵשְׁבוּ עֲבָדִים עָלַי כִּסְאוֹת וְבִירֶיךָ

15

מִי־יִתְּנִי מְשׁוּטָט בְּמָקוֹמוֹת אֲשֶׁר
 נָגְלוּ אֱלֹהִים לַחַיִּיךָ וְצִירֶיךָ
 מִי יַעֲשֶׂה־לִּי כְנָפַיִם וְאַרְחִיק נֶדֶד
 אֲנִיד לְבַתְּרִי לְבָבִי בֵּין בְּתָרֶיךָ
 אֶפְל לְאַפִּי עָלַי אֲרָצֶךָ וְאַרְצָה אֲבִי
 נִיךְ מְאֹד וְאַחֲנֶנּוּ אֶת־עַפְרֶיךָ

20

אֶף כִּי־בַעֲמָדִי עָלַי קְבֻרוֹת אֲבַתִּי וְאִשִּׁי
 תוֹמִם בְּחֶבְרוֹן עָלַי מִבְּחַר קְבָרֶיךָ
 אֶעֱבֹר בִּיעָרֶךָ וְכִרְמְלֶךָ וְאֶעֱמַד בְּגִל־
 עָדֶךָ וְאֶשְׁתַּוְּמָמָה אֶל־יְהוָה עֲבָרֶיךָ

25

- Deut. 32,49,50. Mount Abarim, and Mount Hor, where are
the twain
- Ps. 136,6,7. Great lights—thy Luminaries, thy Teachers.
The life of souls is the air of thy land, and of
pure myrrh
The grains of thy dust, and honey from the
comb thy rivers.
- Isa. 20,2,3 Sweet would it be unto my soul to walk naked
and barefoot
Upon the desolate ruins where thy holiest
dwellings were;
In the place of thine Ark where it is hidden[†]
and in the place
Of thy cherubim which abode in thine inner-
most recesses.
- Jer. 7,29. I will cut off and cast away the splendour of
my crown of locks, and curse the fate
That desecrated in unclean land the heads
that bore thy crown.
How shall it be sweet to me to eat and drink
while I behold
- Jer. 15,3. Dogs tearing at thy lions' whelps?
- Eccles. 11,7. Or how can light of day be joyous to mine
eyes while yet
I see in ravens' beaks torn bodies of thine
eagles?
- Ps. 38,8. O cup of sorrow! gently! hold a while! already
My loins are filled, yea, and my soul, with
thy bitterness.

[†] Yoma 52b–53b.

הַר הָעֵבְרִים וְהַר הָהָר אֲשֶׁר־שָׁם שְׁנֵי

אֹזְרִים גְּדָלִים מֵאִירֶיךָ וּמוֹרֶיךָ

30

חַיֵּי נְשָׁמוֹת אֲנִיר אֶרְצֶךָ וּמִמְרֹדְדֹרֹךְ

אֲבָקָת עֶפְרָךְ וְנִפְתַּת צוּף נְהַרֶיךָ

יִנְעֵם לְנַפְשֵׁי הַלֵּךְ עָרֶם וַיַּחֲף עָלַי

חֲרָבוֹת שְׁמָמָה אֲשֶׁר הָיוּ דְבִירֶיךָ

בְּמִקּוֹם אֲרוֹנְךָ אֲשֶׁר נִגְנְנוּ וּבְמִקּוֹם כְּרוֹר

35

בֵּיךְ אֲשֶׁר שָׁכְנוּ חֲדָרֵי חֲדָרֶיךָ

אֲנִי וְאֲשָׁלֶיךָ פֶּאֶר נֹזְרִי וְאֶקֶב זְמַן

חֲלַל בְּאַרְצְךָ טְמֵאָה אֶת־נְזִירֶיךָ

אֵיךְ יַעֲרֹב לִי אֶכֶל וְשִׁתּוֹת בְּעֵת אַחֲזָה

כִּי יִסְחָבוּ הַקְּלָבִים אֶת־כַּפִּירֶיךָ

40

אוֹ אֵיךְ מֵאוֹר יוֹם יִהְיֶה מִתּוֹק לְעֵינַי בְּעוֹד

אֶרְאֶה בְּפִי עֲרָבִים פִּגְרֵי נִשְׁרֶיךָ

כּוֹס הַיְּגוֹזִים לֹאֵט הֶרְפִּי מַעַט כִּי כָבֵד

מִלְאוֹ כֶסֶלִי וְנַפְשִׁי מִמְרוֹרֶיךָ

Ezek. 23,4.

Isa. 51,17.

Ps. 75,9.

Lam. 2,15.

When I remember Oholah I drink thy fury,
And I recall Oholibah, and drain thy dregs.
Zion! perfect in beauty! love and grace thou
didst bind on to thee

Of olden time; and still the souls of thy com-
panions are bound up with thee.

It is they that rejoice at thy well-being, that
are in pain

Over thy desolation, and that weep over thy
ruin—

They that, from the pit of the captive, pant
toward thee, worshipping,

Zeph. 2,11.

Every one from his own place, toward thy
gates;

The flocks of thy multitude, which were ex-
iled and scattered

Jer. 50,6.

From mount to hill, but have not forgotten
thy fold;

I Sam. 15,27.

Which grasp thy skirts and strengthen them-
selves

Cant. 7,9.

To go up and take hold of the boughs of thy
palms.

Shinar and Pathros¹—were they equal unto
thee in their greatness?

Can they compare their vanity² to thy
Thummim and thy Urim?

And with whom could they compare thine
anointed Kings? and with whom

¹ Shinar refers to the moral and cultural achievements of Bagdad, and Pathros to Byzantium, as representing Mohammedan and Christian world-might.

² The reference here is to religious superstition.

עַתָּה אֲזַכֶּרָה אֶהְלֵה אֲשֶׁתְּךָ חֲמַתְךָ וְאֶזְכֹּר

45

כֹּר אֶהְלִיבָה וְאֶמְצָה אֶת־שְׁמֶרְיָךְ

צִיּוֹן כְּלִילַת יָפִי אֶהְבֶּה וְחֵן תִּקְשְׁרִי

מֵאֵז וּבָךְ נִקְשְׁרוּ נַפְשׁוֹת חֲבֵרְיָךְ

הֵם הַשְּׂמֵחִים לְשִׁלּוֹתְךָ וְהַכְּאֵבִים

עַל־שִׁמְמוֹתְךָ וּבָכִים עַל־שִׁבְרְיָךְ

50

מִבּוֹר שְׁבִי שְׂאֵפִים נִגְדֶּךָ וּמִשְׁתַּחֲוִים

אִישׁ מִמְּקוֹמוֹ אֵלֵי־נֹכַח שְׁעָרְיָךְ

עֲדָרֵי הַמוֹנֵךְ אֲשֶׁר גָּלוּ וְהַתַּפְזָרוּ

מִהָרָר לַגְּבָעָה וְלֹא שָׁכְחוּ גִדְרְיָךְ

הַמְּחֹזְקִים בְּשׁוּלְיָךְ וּמִתְאַמְצִים

55

לַעֲלוֹת וּלְאָחוֹז בְּסִנְסְנֵי תִמְרֶיךָ

שֹׁנְעָר וּפִתְרוֹס הַיַּעֲרָכוֹךְ בְּגִדְלָם וְאִם

הַבֶּלֶם יִדְמוּ לַתְּמִיךְ וְאוֹרְיָךְ

אֶל־מִי יִדְמוּ מְשִׁיחֶיךָ וְאֶל־מִי נָבִי־

Thy prophets? and with whom thy ministrants¹ and thy singers?

- Isa. 2,18. He will change, He will wholly sweep away
 all the realms of idols;
- Prov. 27,24. Thy splendour is for ever, from age to age
 thy crown.
- Ps. 132,13. Thy God hath desired thee for a dwelling-
 place; and happy is the man
- Ps. 65,5. Whom He chooseth and bringeth near that
 he may rest within thy courts.
- Dan. 12,12. Happy is he that waiteth, that cometh nigh
 and seeth the rising
Of thy light, when on him thy dawn shall
 break—
- Ps. 106,5. That he may see the welfare of thy chosen,
 and rejoice
- Ezek. 16,55. In thy rejoicing, when thou turnest back unto
 thine olden youth.

¹ Those of the Levites who served and those who sang in the Temple.

אֵיךְ וְאֵל־מִי לְוַיִּיךְ וְשָׁרִיךְ
 יִשְׁנֶה וַיַּחֲלֶה כְּלִיל כָּל־מַמְלָכוֹת הָאֱלִיל
 חֲסִנְךָ לְעוֹלָם לְדוֹר וָדוֹר נִזְרִיךְ
 אֲנִיךְ לְמוֹשֵׁב אֱלֹהֶיךָ וְאֲשֶׁרִי אֲנוֹשׁ
 יִבְחַר יִקְרַב וַיִּשְׁכֵּן בַּחֲצֶרֶיךָ
 אֲשֶׁרִי מַחֲכָה וַיִּגִּיעַ וַיִּרְאֶה עֲלוֹת
 אֲוִיר וַיִּבְקְעוּ עָלָיו שְׁחָרֶיךָ
 לְרֹאוֹת בְּטוֹבַת בְּחִירֶיךָ וּלְעֹלֹז בְּשִׁמְ-
 חַתְךָ בְּשׁוֹבֶיךָ אֱלִי קִדְמַת נְעוּרֶיךָ:

60

65

3

TO MOUNT ABARIM

Peace be to thee, Mount Abarim!

I Kings 5,4 Peace be to thee on every side!¹

Within thee is gathered the chosen of mankind,

Gen. 23,6. In thee is the chosen of all sepulchres.

If thou knowest him not, ask thou

Ps. 136,13. Of the Red Sea which was rent apart;

And ask of the bush and ask of the mount—

Jud. 5,29. Ask of Sinai—they shall return answer unto
thee:

Num. 12,7. He that faithfully bore the message of God,

Haggai 1,13.

Exodus 4,10. Even though no man of words!

Ps. 54,6. God helping,

I have vowed an early pilgrimage to thee.

¹ Play of words on עברים.

3

הר העברים

— — — — —

שְׁלוֹם לְךָ הַר הָעִבְרִים
 שְׁלוֹם לְךָ מְכַל־עִבְרִים
 בְּךָ נֶאֱסַף מִבְּחַר אָנוּשׁ
 וַיְהִי בְּךָ מִבְּחַר קִבְרִים
 אִם־לֹא יִדְעָתְהוּ שְׁאֵל
 יִם־סוּף אֲשֶׁר נִגְזַר גְּזָרִים
 וּשְׁאֵל סִנָּה וּשְׁאֵל לְהַר
 סִינֵי יְשִׁיבוּךָ אֲמָרִים
 הַנֶּאֱמָן עַל־מְלָאכּוֹת
 הָאֵל וְהוּא לֹא אִישׁ דְּבָרִים
 אִם הָאֱלֹהִים עֲזָרִי
 עָלִי לְשַׁחֲרֹךְ נְדָרִים:

5

10

4

MY DREAM

- Ps. 84,2. My God, Thy dwelling-places are lovely!
Num. 12,8. It is in vision and not in dark speeches that
 Thou art near.
- Ps. 73,17. My dream did bring me into the sanctuaries
 of God,
 And I beheld His beautiful services;
Num. 29,16. And the burnt-offering and meal-offering and
 drink-offering,
 And round about, heavy clouds of smoke.
 And it was ecstasy to me to hear the Levites'
 song,
 In their council for the order of services.
- Ps. 139,18. I awoke, and I was yet with Thee, O God,
 And I gave thanks, and it was sweet to thank
 Thee.

4

חלומי

— — — — —

אלהי משכנותיך ידידות
 וקרבתך במראה לא בחידות
 הביאני חלומי מקדשי אל
 ושרתי מלאכותיו החמדות
 והעולה ומנחתה ונסכה
 וסביב תימרות עשן כבודות
 ונעמתי בשמעי שיר לויים
 בסודיהם לסדר העבודות
 הקיצותי ועודי עמך אל
 והודיתי ולך נאה להודות:

5

10

5

EQUIPPED FOR FLIGHT

Wilt thou yet pursue youth after twoscore
years and ten

Since thy days are equipped for flight?

And wilt thou flee from the service of God

And long for the service of men?

And wilt thou seek the face of many

Ps. 111,2. And forsake the face of One sought out for
all delight?

Jos. 9,12. And art thou too slothful to take provision
for thy way,

And wilt thou sell thy portion for a mess of
pottage?

Prov. 30,15-16. Saith not thy soul yet unto thee, 'Enough',

Ezek. 47,12. But reneweth her desire month by month?

Incline from her counsel to the counsel of God,

And turn aside from the five senses;

And make thyself acceptable to thy Creator
for the rest

Of thy days which press on and hasten;

Ps. 12,3. And seek not with a double heart for His
favour

Num. 24,1. And go not to meet good omens,

5

להתעופף חמשים

1 — — — | — — — — | — — — —

הַתְּרַדֵּף נַעֲרוֹת אַחֵר חֲמִשִּׁים
וַיִּמֶּה לְהִתְעוֹפֵף חֲמִשִּׁים
וַתְּבָרַח מֵעֲבֹדַת הָאֱלֹהִים
וַתִּכְסֶּף אֶל־עֲבֹדַת הָאֲנָשִׁים
וַתְּדַרֵּשׁ אֶת־פְּנֵי רַבִּים וַתִּטֵּשׁ
פְּנֵי אֶחָד לְכָל־חֶפֶץ דְּרוּשִׁים
וַתַּעֲצֹל לְהַצְטִיד לְדֶרֶךְךָ
וַתִּמְכַּר חֲלֻקָּה בְּנוֹיד עֲדָשִׁים
הֲלֹא אָמַרְה־לָּךְ עוֹד נִפְשֶׁךָ הוֹן
וַתֵּאָוֶה תִּבְכֶּר לְחֻדָּשִׁים
נָטָה מֵעַל עֲצָתָהּ אֶל־עֲצַת־אֵל
וְסוּר מֵעַל חֲמִשָּׁת הָרְגָשִׁים
וַהֲתַרְצֶה לִּיצְרֶךָ בִּיתֶר
יִמּוֹתֶיךָ אֲשֶׁר אָצִים וְחָשִׁים
וְאֶל־תְּדַרֵּשׁ בְּלֵב וְלֵב רְצוֹנוֹ
וְאֶל־תִּלָּךְ לָךְ לְקִרְאָת נְחָשִׁים

5

10

15

But to do His will be strong as a leopard,
Swift as a roe, and mighty as a lion.

Ps. 46,3. And let not thine heart be shaken in the heart
of the seas,

Isa. 54,10. When thou beholdest mountains move and
totter,

Jer. 38,12. And seamen with hands limp as rags,¹
And wise craftsmen standing dumb,²
Which joyfully went face forward,
But turn their backs ashamed;
And only the ocean before thee for a haven,
And no refuge for thee, but snares,
And the sails quiver and shake,
And the beams stagger and strain,
And the hand of the wind playeth with the
waters
Like men lifting sheaves in the threshing;
And now it maketh of them threshing-floors,
And anon it maketh of them stacks of sheaves.
When they prevail they come like lions,
And when they faint they creep like snakes,
The last chasing the first,
Like adders which will not be charmed,
And the mighty ship falleth like an atom by
the blow of a mighty one,

Jer. 8,17.

Ex. 15,10.

Isa. 33,21.

Isa. 10,34.

Ezek. 16,47.

¹ Play on words, מִלָּחִים (seamen) מִלָּחִים (rags).

² See play on words in the Hebrew text.

הִיָּה לַעֲשׂוֹת רְצוֹנוֹ עַז כְּנֶמֶר
 וְקַל כַּצְבִּי וְגִבּוֹר כְּלִישִׁים
 וְאַל-יִמוּט בְּלֵב יָמִים לִבְבָּךְ
 וְהָרִים תַּחֲזֶה מָטִים וּמָשִׁים 20
 וּמַלְחִים יִדְיָהֶם כְּמַלְחִים
 וְחֲכָמֵי הַחֲרָשִׁים מַחְרִישִׁים
 שְׂמֵחִים הֶלְכִים נִכַּח פְּנֵיהֶם
 וְשָׁבִים אֶל-אַחֲרֵיהֶם וּבָשִׁים
 וְאַקִּינוֹס לַפְּנִיךְ לְמָנוֹס 25
 וְאִין מִבְּרַח לָךְ כִּי אִם-יְקוֹשִׁים
 וְיִמוּטוּ וְיִנוּטוּ קִלְעִים
 וְיִנּוּעֵזוּ וְיִזּוּעֵזוּ קֶרְשִׁים
 וְיִדְרֹחַ מִצַּחֲקַת בָּמִים
 כְּנִשְׂאֵי הָעֵמָרִים בְּדִישִׁים 30
 וּפַעַם תַּעֲשֶׂה מָהֶם גִּרְנוֹת
 וּפַעַם תַּעֲשֶׂה מָהֶם גְּדִישִׁים
 בָּעֵת הַתְּגַבֶּרֶם דָּמוּ אֲרִיּוֹת
 וְעַת הַחֲלָשׁ דָּמוּ נָחָשִׁים
 וְרֹאשָׁנִים דִּלְקוֹם אַחֲרָנִים 35
 כַּצְפָּעָנִים וְאִין לָהֶם לַחֲשִׁים
 וְצִי אֲדִיר כְּקֹט יַפֵּל בְּאֲדִיר

- Isa. 33,23. And the mast and the sails are grown weak,
And the ark and her chambers are confused,
- Gen. 6,14-16. The lowest with the second and the third;
And they that pull the ropes are in travail,¹
And women and men in desperation,¹
- Isa. 33,23. And the spirit is gone from their pilots,
And the bodies are weary of the souls,
- Gen. 36,26. There is no worth in the strength of the masts,
And no desire for the guidance of the old men;
Job 41,21. And the cedar-masts are accounted as stubble,
The fir beams as if they were reeds.
- Prov. 27,3. And the ballast of sand on the surface of the
sea is like a straw,
- Isa. 5,24. And the iron sockets are like bits of chaff,
And the people pray, each one to his holy one,
But thou turnest to the Holy of Holies,
And rememberest the marvels of the Red Sea
and the Jordan,
- Jer. 17,1. Which are graven upon all hearts.
- Ps. 65,8. Thou praisest Him that stilleth the roaring
of the seas,
- Isa. 57,20. When its waters cast up mire;
And while thou recallest unto Him the abom-
inations² of unclean hearts
He recalleth for thee the merit of the saintly
fathers.

¹ See play on words in Hebrew text.

² Following Harkavy's opinion that נְנוּחַ should be read in place of נְכוּחַ.

וְהִתְרֵן וְהִנֵּם נְחָלָיִם
 וְהִתְבָּה וְקִנְיָה נְבָכִים
 כְּתַחֲתִים שְׁנַיִם כְּשִׁלָּיִם
 וּמִשְׁכֵּי הַחֲבָלִים בְּחֲבָלִים
 וְנָשִׁים וְאִנָּשִׁים נְאֻנָּשִׁים
 וְרוּחַ חֲבָלָה מִחֲבָלֵיהֶם
 וְקִצּוֹ הַגּוֹיֹת בְּנִפְשֵׁי
 וְאֵין יִתְרוֹן לְחֹזֶק הַתְּרָנִים
 וְאֵין חֲמֻדָּה לְתַחֲבֵלֵת יְשִׁישִׁים
 וְנִחְשְׁבוּ לְקֶשׁ תְּרַנֵּי אֲרָזִים
 וְנִהַפְּכוּ לְקִנִּים הַבְּרוּשִׁים
 וְנִטַּל חוֹל בְּגַב הַיָּם כְּתִבֹּן
 וּבִרְזָלִי אֲדָנִים כְּחֻשָּׁשִׁים
 וְעַם יִתְפַּלְּלוּ כָּל־אִישׁ לְקֹדֶשׁוֹ
 וְאֵת פְּנֵה לְקֹדֶשׁ הַקֹּדֶשִׁים
 וְתִזְכֹּר מַפְלְאוֹת יְמִסּוֹף וַיִּרְדֹּן
 אֲשֶׁר עַל־כָּל־לִבָּבוֹת הֵם חֲרוּשִׁים
 תִּשְׁבַּח לְמַשְׁבִּיחַ שְׁאוֹן יָם
 בְּעֵת שִׁינְרָשׁוֹ מִיָּמָיו רַפְשִׁים
 וְחִזְקָרָלוֹ זְנוֹת לְבוֹת טַמְאִים
 וַיִּזְכֹּר לָדֹד זְכוֹת אָבוֹת קֹדֶשִׁים

40

45

50

55

He will renew His wondrous deeds when thou
 renewest
 Before Him the dancing song of Maḥli and
 Mushi's sons;¹
 And He will restore the souls to the bodies,
 And the dry bones shall come to life.

Ps. 107, 29-30.

I Sam. 30, 16.

Then in a moment the waves are stilled,
 Like flocks spread abroad upon the field;
 And the night, when the sun hath come down
 the steps

Ps. 45, 14

Ex. 39, 13.

Of the starry host, captained now by the moon,
 Is like an Ethiopian woman in raiment of gold
 And of blue inset with crystals.
 And the stars are confused in the heart of the
 sea

Like strangers driven out of their homes;
 And after their image, in their likeness,
 they make light

In the sea's heart, like flames of fire.
 The face of the waters and the face of the
 heavens, the infinity of sea,
 The infinity of night, are grown pure, are
 made clear,

Ps. 89, 10.

And the sea appeareth as a firmament—²
 Then are they two seas bound up together;
 And between them is my heart, a third sea,
 Lifting up ever anew my waves of praise.

¹ Names of tribes of Levitic singers in the Temple.

² בְּעֵינָיו might mean either "in its essence"—in other words that the sky and the sea look exactly alike, or—that the firmament is reflected in the sea. In any case this line is leading up to the idea of the next three lines.

יחדש נִזְרָאוֹתָיו כִּי תַחַד־שׁ
 לִפְנֵיו שִׁיר מְחֹל מְחָלִים וּמוֹשִׁים 60
 וַיִּשֵׁב הַנְּשָׁמוֹת לַפָּגָרִים
 וַיַּחֲיוּ הָעֲצָמִים הַיְבֵשִׁים
 וַרְנֵעַ יִשְׁתַּקּוּ גִלִּים וַיִּדְמוּ
 עֲדָרִים עַל־פְּנֵי אֶרֶץ נֹטְשִׁים
 וְהַלִּיל כְּבוֹא שָׁמֶשׁ בְּמַעְלוֹת 65
 צָבָא מָרוֹם וְעָלִיו שֶׁר חֲמָשִׁים
 כְּבוֹשִׁית מִשְׁבָּצוֹת זָהָב לְבוֹשָׁה
 וּכְתֻכֻּלַּת בְּמִלְאֵת גְּבִישִׁים
 וּכּוֹכָבִים בְּלֵב הַיָּם נִבְכִּים
 כְּגָרִים מִמַּעֲוִיָּהֶם גְּרוֹשִׁים 70
 וּכְדַמוֹתָם בְּצִלָּמָם יַעֲשׂוּ אוֹר
 בְּלֵב הַיָּם כְּלֶהְבוֹת וְאֲשִׁים
 פְּנֵי מַיִם וְשָׁמַיִם עַד־יָם
 עַד־י לֵיל מְטַהֲרִים לְטוֹשִׁים
 וַיִּם דּוֹמָה לְרַקִּיעַ בְּעִינוֹ 75
 שְׁנִיָּהֶם אִזְ שְׁנֵי יָמִים חֲבוּשִׁים
 וּבִינוֹתָם לְבָבִי יָם שְׁלִישִׁי
 בְּשׂוֹא גִלִּי שְׁבַחִי הַחֲדָשִׁים:

6

FOR THE SAKE OF THE HOUSE OF OUR
GOD

The singer's reply to one who reproved him for his long-
ing to go to the Land of Israel

- Cant. 5.5. Thy words are compounded of sweet-smelling
myrrh
And gathered from the rock of the mountains
of spice,
And unto thee and the house of thy fathers
belong precious virtues
Whereunto praises fail to attain.
Thou comest to meet me with sweet speeches,
But within them lie men in wait bearing
swords—
Words wherein stinging bees lurk,¹
Is. 33,12. A honeycomb prickly with thorns.
If the peace of Jerusalem is not to be sought
II Sam. 5,6.8. While yet with the blind and the halt she
is filled,
Ps. 122,8-9. For the sake of the House of our God let us
seek
Her peace, or for the sake of friends and of
brothers;
Gen. 44,10. And if it be according to your words, see, there
Jos. 2,21. is sin
Upon all those who bend towards her and bow
down,
And sin upon those sires who dwelt in her
as strangers,
And purchased there vaults for their dead.

¹ Note the play on the words דְּבָרִים and דְּבָרִים.

6

למען בית אלהינו

תשובת המשורר לאדם שכתב לו תוכחה על תשוקתו ללכת לארץ ישראל

|| — — — | — — — — | — — — —

דְּבָרֶיךָ בְּמֹרַעַבְרֶיךָ קוֹחִים
 וּמִצּוֹר הַבְּרִי הַמֹּרֶלֶקֶחִים
 וְלֶךְ וּלְבֵית אֲבֹתֶיךָ חֲמָדוֹת
 אֲשֶׁר יֵלְאוּ לְהַשְׁיֵגִם שְׂבָחִים
 פְּגִשְׁתָּנִי בְּמִדְבָּרִים עֲרָבִים
 בְּתוֹכָם אֲרָבִים נִשְׁאִי שְׁלָחִים
 דְּבָרִים אֲרָבוּ תוֹכָם דְּבָרִים
 וְתוֹךְ יַעֲרֹת דְּבֶשׁ קוֹצִים כְּסוּחִים
 וְאִם כִּי־לֹא שָׁלוֹם שָׁלֵם יִבְקֹשׁ
 בְּעוֹדָה מִלְּאָה עוֹרִים וּפְסָחִים
 לְמַעַן בֵּית אֱלֹהֵינוּ נִבְקֹשׁ
 שְׁלוֹמָה אוֹ בְּעֵד רַעִים וְאֲחִים
 וְאִם כִּי־הוּא כְּדְּבָרֶיכֶם רְאוּ חֲטָא
 עָלַי כָּל־כְּרָעִים נִגְדָה וְשָׁחִים
 וְחֲטָא הוֹרִים שְׁכָנוֹהָ כְּגִרִים
 וְקִנּוּ שֵׁם לְמִתִּיהֶם צָרִיחִים

5

10

15

And vain would be the deed of the fathers who
 were embalmed
And their bodies sent to her earth—
And they sighing for her sake
Though the land was full of reprobates;
And for naught would the fathers' altars have
 been built,
And in vain their oblation offered there.

Is it well that the dead should be remembered,
And the Ark and the Tablets forgotten?
That we should seek out the place of the pit
 and the worm,
And forsake the fount of life eternal?
Have we any heritage save the sanctuaries of
 God?—
Then how should we forget His holy Mount?
Have we either in the east or in the west
A place of hope wherein we may trust,
Except the land that is full of gates,
Toward which the gates of Heaven are open—
Like Mount Sinai and Carmel and Bethel,
And the houses of the prophets, the envoys,
And the thrones of the priests of the Lord's
 throne,
And the thrones of the kings, the anointed?
Unto us, yea, and unto our children, hath
 He assigned her;

וְתָהוּ מַעֲשֵׂה אַבֹּת חֲנֻטִּים
 וּפְגָרֵיהֶם אֵלַי אֲרָצָה שְׁלוֹחִים
 וְהָיוּ בַּעֲבוּרָה נֶאֱנָחִים
 וְהָאָרֶץ מְלֹאָה נְאֻלָּחִים 20
 וְלָרִיק מִזִּבְחוֹת אַבֹּת בְּנוֹיִם
 וְלִשְׁוֹא קָרְבוֹ שֵׁם הַזִּבְחִים
 הַטּוֹב שֶׁיְהִיוּ מֵתִים וְכוֹרִים
 וְהָאָרוֹן וְהַלְּחֹת שְׁכוּחִים
 נִשְׁחַר אֶת־מְקוֹם שַׁחַת וְרָמָה 25
 וְנִטַּשׁ אֶת־מְקוֹר חַיֵּי נִצָּחִים
 הָלְנוּ נִחְלָה רַק מִקְדָּשֵׁי־אֵל
 וְאִיד נִהְיָה לְהֵר קֹדֶשׁ שְׁכָחִים
 הָיָה לָנוּ בְּמִזְרַח אוֹ בְּמַעֲרָב
 מְקוֹם תְּקוּהָ נְהִי עָלֵינוּ בְּטוֹחִים 30
 אֲבָל אֶרֶץ אֲשֶׁר מְלֹאָה שְׁעָרִים
 לְנִגְדָם שְׁעָרֵי־שַׁחַק פְּתוּחִים
 כְּהֵר סִינִי וְהַכֶּרְמֶל וּבֵית־אֵל
 וּבִתֵּי הַנְּבִיאִים הַשְּׁלוּחִים
 וּכְסָאוֹת כְּהֲנֵי כֶּסֶף אֲדָנִי 35
 וּכְסָאוֹת הַמְּלָכִים הַמְּשֻׁחִים
 וְלָנוּ נִסְלִכְנִינוּ יַעֲדָה

- Isa. 13,21. And though wild beasts abide in her, and doleful creatures,
Was it not so she was given of old to the fathers—
All of her the heritage of thorns and thistles?
- Gen. 13,17. But they walked through the length and the breadth of her
As one walketh in an orchard among the green boughs,
- I Chron.29,15. Though they came as strangers and sojourners, seeking
Gen. 23,4. But burial place and a lodging there, like wayfarers.
And there they walked before the Lord
And learnt the straight paths.
And they said that here arise the shades
And those who lie under the bars of earth come forth,
And that here the bodies rejoice,
And the souls return to their rest.
- Prov. 22,5. See now, yea see, my friend, and understand
And turn aside from the lure of thorns and snares,
And let not the wisdom of the Greeks beguile thee,
Which hath no fruit, but only flowers—
Or her fruit is, that the earth was never outstretched
- Isa. 40,22. Nor the tents of the sky spread out,
Nor was any beginning to all the work of creation
Nor will any end be to the renewal of the months.¹

¹ A reference to the doctrine of the eternity of matter.

ואם צִיִּים שְׁכֵנוֹהָ וְאֲחִים
 הֲלֹא כֵן נִתְּנָה קֶדֶם לְאֲבוֹת
 וְכָלָה נִחַלְתָּ קוֹצִים וְחֲחִים 40
 וְהֵם מִתְּהַלְכִּים אַרְכָּה וְרַחֲבָה
 כְּמִתְהַלֵּךְ בְּפִרְדֵּס בֵּין צִמְחִים
 וְהֵם גֵּרִים וְתוֹשָׁבִים וְדֹרְשִׁים
 מְקוֹם־קֶבֶר וּמְלוֹן שֵׁם בְּאֲרָחִים
 וְשֵׁם הַתְּהַלֵּכוֹ לִפְנֵי אֲדָנִי 45
 וְלִמְדוֹ הַשְּׁבִילִים הַנִּכְחִים
 וְאָמְרוּ כִּי־רַפָּאִים שֵׁם יְקוֹמוֹן
 וַיֵּצְאוּ שֹׁכְבִים תַּחַת בְּרִיחִים
 וְכִי שֵׁם תַּעֲלֶזְנָה הַגּוֹיֹת
 וְתִשְׁבְּנָה נַפְשוֹת לַמְּנוּחִים 50
 רָאָה נָא גַם־רָאָה דּוֹדִי וְהִבֵּן
 וְסוּר מִמּוֹקְשִׁים צָנִים וּפְחִים
 וְאַל־תִּשְׁיֹאֵךְ חֲכַמַת יְגִנִּית
 אֲשֶׁר אֵין־לָהּ פָּרִי כִי אִם־פְּרָחִים
 וּפְרִיָּה כִי אֲדָמָה לֹא רְקוּעָה 55
 וְכִי לֹא אֶהְיֶה־לִּישְׁחַק מִתּוֹחִים
 וְאֵין רֵאשִׁית לְכָל־מַעֲשֵׂה בְּרֵאשִׁית
 וְאֵין אַחֲרִית לְחִדּוֹשׁ הַיָּרְחִים

Hark how the words of her wise are confused,
Built and plastered up on a vain unstable base;
Neh. 5,13. And thou wilt come back with a heart stripped
empty

I Kings 18,27. And a mouth full of dross and weeds.

Jud. 5,6. Wherefore, then, should I seek me out crooked
ways,
And forsake the mother of paths?

שִׁמְעֵ דְּבָרֵי נְבוּנִיָּה נְבָכִים
 בְּנוֹיִם עַל־יְסוֹד תְּהוּ וְשִׁיחִים
 וְתָשׁוּב לָךְ בְּלֵב רִיקָם וְנַעֲזֹר
 וּפָה מָלֵא בָרֵב שִׁיגִים וְשִׁיחִים
 וְלִמְהֵרָה אֲבַקֶּשׁ לִי אֲרָחוֹת
 עַקְלָקְלוֹת וְאַעֲזֹב אִם אֲרָחִים:

7

WHEN MY SOUL LONGED

The Beginning of His Journey

Ps. 84,3.

That day when my soul longed for the place
of assembly,
Yet a dread of departure seized hold of me,
He, great in counsel, prepared for me ways
for setting forth,
And I found His name in my heart a sustain-
ment.
Therefore I bow down to Him at every stage;
And at every step I thank Him.

7

יום נכספה נפשי

בתחלת מסעיו לארץ ישראל

— — — | — — — | — — —

יום נכספה נפשי לבית הנער

ויאחזני לנדרים רער

סבב נדל-עצה עלילות לנדר

ואמצאה לשמו בלבי סער

על-כן אני משתחוה אליו בכל-

מסע ואדנו עלי כל-צער:

8

BEAUTIFUL OF ELEVATION

(For rhymed version see page 157)

- Ps. 48,3. Beautiful of elevation! Joy of the world!
 City of the Great King!
- Ps. 84,3. For thee my soul is longing from limits of the
 west.
- Isa. 63,15. The tumult of my tenderness is stirred when I
 remember
 Thy glory of old that is departed—thine
 habitation which is desolate.
- Ex. 19,4. O that I might fly on eagles' wings,
 That I might water thy dust with my tears
 until they mingle together.
- Jer. 8,19. I have sought thee, even though thy King be
 not in thee and though, in place
- Deut. 8,15. Of thy Gilead's balm, are now the fiery
 serpent and the scorpion.
- Ps. 102,15. Shall I not be tender to thy stones and kiss
 them,
 And the taste of thy soil be sweeter than
 honey unto me?

8

יפה נוף משוש תבל

-----|-----

קריה למלך רב
מפאתי מערב

יפה נוף משוש תבל
לך נכספה נפשי

כי אזכרה קדם
ונוד אשר הרב

המון רחמי נכמר
בבודך אשר גלה

בנפי נשרים עד
עפרך ויתערב

ומי יתניני על-

8

ארוה בדמעותי

אין בך ואם במקום
שרף וגם עקרב

ירשתיו ואם מלכך
צרי גלעדך נחש

אחנן ואשקם
לפי מדבש יערב:

הלא את-אבניך
וטעם רגביך

10

9

ON THE SEA.

I

Isa. 44,27.

My God, break not the breakers of the sea,
Nor say Thou to the deep, 'Be dry',
Until I thank Thy mercies, and I thank
The waves of the sea and the wind of the west;
Let them waft me to the place of the yoke of
 Thy love,
And bear far from me the Arab yoke.
And how shall my desires not find fulfilment,
Seeing I trust in Thee, and Thou art pledged
 to me?¹

¹ See play on words in the Hebrew rhymes of lines 6 and 8.

9

משבר־יים

I

⋈ — — — — — ⋈ — — — — — ⋈ — — — — —

אֱלֹהֵי אֵל תִּשְׁבֵּר מִשְׁבְּרֵי־יָם
 וְאֶל־תֹּאמַר לְצוּלֹת יָם חֲרָבִי
 עָדִי אֹדָה חֲסָדֶיךָ וְאֹדָה
 לְגִלֵּי יָם וְרוּחַ מַעְרָבִי
 יִקְרְבוּ מְקוֹם עַל אֶהְבְּתֶךָ
 וּמַעְלֵי יִסִּירוֹן עַל עַרְבִי
 וְאֵיךְ לֹא־יִתְּמוּ לִי מִשְׁאָלוֹתִי
 וְכֵךְ אֶבְטַח וְאַתָּה הוּא עַרְבִי:

10

ON THE SEA.

II

Hath the flood come again and made the
 world a waste
 So that one cannot see the face of the dry
 land,

And no man is there and no beast and no
 bird?

Isa. 50,11.

Have they all come to an end and lain down
 in sorrow?¹

To see even mountain or marsh would be a
 rest for me,

And the desert itself would be sweet.

But I look on every side and there is nothing

But only water and sky and ark,

Job 41,23-24.

And Leviathan making the abyss to boil,

So that one deemeth the deep to be hoary.

And the heart of the sea concealeth the ship

As though she were a stolen thing in the sea's
 hand.

And the sea rageth and my soul exulteth—

For to the sanctuary of her God she draweth
 near.

¹ The text has **ושכנו מעצבה**, but reference to Isa. 50,11 will show that it should read **ושכנו**.

10

משברי ים

II

ו - - - - - | - - - - - | - - - - -

הָבֹא מְבוּל וְשֵׁם תִּבְל חֲרָבָה
וְאִין לִרְאוֹת פְּנֵי אֶרֶץ חֲרָבָה

וְאִין אָדָם וְאִין חַיָּה וְאִין עוֹף

הַסֶּף הַכֹּל וְשָׁכְנוּ מַעֲצָבָה

5

וּבִרְאוֹת הַר וְשׁוֹחָה לִי מְנוּחָה

וְאֶרֶץ הָעֲרָבָה לִי עֲרָבָה

וְאֲשָׁנִיחַ לְכָל-עֵבֶר וְאִין-כָּל

אֲבָל מַיִם וְשָׁמַיִם וְתִבְה

וְלוֹיִתָּן בְּהִרְתִּיחוּ מְצוּלָה

10

וְאֶחָשֵׁב כִּי תַהוֹם יֶחֱשֵׁב לְשִׁיבָה

וְלֵב הַיָּם יִכְחַשׁ בְּאַנְיָה

כָּאֵלוּ הִיא בִיד־הַיָּם גִּנְבָה

וְיָם יִזְעַף וְנִפְשֵׁי תַעֲלוּ כִי

אֲלִי מִקֹּדֶשׁ אֱלֹהֶיהָ קִרְבָּה:

II

ON THE SEA.

III

To Thee my soul turneth in trust or fear,
 'Tis to Thee she giveth ever thanks and
 worship;
 In Thee I rejoice on the day I wander forth
 and flee,
 And Thee I thank in every flight and wander-
 ing—
 Yea, when the ship, to bear me over, spreadeth
 out
 Wings like the wings of a stork,
 And when the deep groaneth and roareth
 beneath me,
 As though it had learnt from mine own
 entrails,
 Job 41,23. And maketh the abyss to seethe like a pot,
 Yea, turneth the sea into a pot of burning
 ointment;
 Num. 24,24. And when the ship from Kittim cometh to
 the sea of the Philistines
 II Kings 6,9. And the Hittites come down to the stronghold;
 And when creatures press upon the ship
 And sea-monsters watch for food,
 Jer. 4,31. And there is a time of trouble as of one that
 bringeth forth her first child, when children

II

משברי ים

III

— — — — —

לך נפשי בטוחה או חרדה
 לך משתחנה תמיד ומודה
 בך אשמח ביום אנע ואנוד
 ולך אודה בכל־ניעה ונידה
 ובפרש הספינה לעבר בי
 כנפים ככנפי החסידה
 ועת תהם תהום תחמי ותנהם
 כאלו מקרבי היא למדה
 ותרחיק כסיר את־המזולה
 וים תשים כמרקחה יקודה
 וצים כמים בבואם ים פלשתים
 והחתים נחתים במקודה
 והחיות בהדפם לאגיות
 ותנינים מצפים לסעודה
 ועת צרה כמבכירה ובנים

5

10

15

- II Kings 19.3. Are come to the birth and there is no strength
 Isa. 37.3. to bring forth.
 And though I should lack for food and drink,
 I take the sweetness of Thy name into my
 mouth for sustenance;
 And I have no care for worldly goods,
 Nor for treasure nor for aught that may
 perish—
 Even so far that I can forsake her that went
 forth of my loins,
 Sister of my soul—and she mine only one—
 Prov. 7.23. And I can forget her son, though it pierce my
 heart,
 And I have nothing left but his memory for a
 symbol—
 Fruit of my loins, child of my delight—
 Ah! how should Jehudah forget Jehudah?¹
- But all this is a light thing when set against
 Thy love,
 Ps. 100.4. Since I may enter Thy gates with thanks-
 giving,
 And sojourn there, and count my heart
 A burnt offering bound upon Thine altar;
 And may make my grave in Thy land,
 Gen. 21.30. So that it be there a witness for me.

¹ The poet refers to his only daughter and her son
 Jehudah, whom he left behind in Spain.

עֲדִי מִשְׁבֵּר וְאִין כַּח לְלֶדָה
 וְאֵלֹו אַחֲסֵר מֵאֲכָל וּמִשְׁתָּה
 נָעִים שִׁמְךָ בְּפִי אֲשִׁים לְצִידָה
 וְלֹא אֲדַאגְ עָלִי קִנְיִן וּבְנִיִן
 וְלֹא עַל־הוֹן וְלֹא עַל־כָּל־אַבְדָּה 20
 עֲדִי כִי אֲטָשָׁה יוֹצֵאת חֶלְצִי
 אַחוֹת נַפְשִׁי וְהִיא לִי רַק יְחִידָה
 וְאֲשַׁכַּח אֶת־בְּנָה פֶלַח כְּבֹדִי
 וְאִין לִי בִלְעָדִי וְכִרוּ לְחִידָה
 פָּרִי מְעִי וְיֵלֶד שְׁעֵשׂוּעִי 25
 וְאֵיךְ יִשְׁכַּח יְהוּדָה אֶת־יְהוּדָה
 וְנִקַּל זֹאת לְנֹגֵד אֶהְבֶּתְךָ
 עֲדִי אָבוֹא שְׁעָרֶיךָ בְּתוֹדָה
 וְאֶגּוֹר שֵׁם וְאֶחָשֵׁב אֶת־לִבִּי
 עָלִי מִזְבִּיחֶךָ עוֹלָה עֲקוּדָה 30
 וְאִמֵּן אֶת־קְבוּרָתִי בְּאַרְצְךָ
 לְמַעַן תְּהִי־הִלִּי שֵׁם לְעָדָה:

12

ON THE SEA

IV

TO THE WEST WIND

This is thy wind, O perfumed west,
With spikenard and apple in his wings!

Thou comest forth of the treasures of the
traders in spice—

Ps. 135.7.

Thou art not of the treasures of the wind.
Thou waftest me on swallow's wings, and
proclaimest liberty for me;

Cant. 1.13.

Like pure myrrh from the bundle of spices
thou art chosen.¹

How must men long for thee, which for thy sake
Ride over the crest of the sea on the back of a
plank!

Stay not thine hand from the ship
Either when day abideth or in the cool breath
of the night;

But beat out the deep, and tear the heart of
the seas and touch

The holy mountains, and there shalt thou rest.
Rebuke thou the east wind which tosseth the
sea into tempest

Jer. 1.13.

Until he maketh its heart like a seething pot.

¹ Note the play on the three meanings of the word דָּרוֹר.

12

משברי ים

IV

לעמַת רוח מערבית

| — — — | — — — | — — —

זֶה רוּחְךָ צַד מְעַרְב רְקוּחַ
 הַנֶּדֶךְ בְּכַנְפָיו וְהַתְּפוּחַ
 מְאַוְצְרוֹת הַרְבֵּלִים מוֹצֵאָךְ
 כִּי אֵינְךָ מְאַוְצְרוֹת הָרוּחַ
 בְּנַפִּי דָרוֹר תִּנִּיף וְתַקְרֵא־לִי דָרוֹר
 וּבְמַרְדָּרוֹר מִן־הַצָּרוֹר לְקוֹחַ
 מִה־נִּכְסְפוֹ לָךְ עִם אֲשֶׁר בְּגִלְלָךְ
 רָכְבוּ בְּגֵב הַיָּם עָלִי גְבִילוֹת
 אֶל־נָא תִרְפֶּה יִדְךָ מִן־הָאֲנִי
 כִּי יִחְנֶה הַיּוֹם וְכִי יָפוּחַ
 וְרַקַּע תִּהְיוּם וְקִרַּע לִבִּב יָמִים וְנֶעַ
 אֶל הַבְּרִי־קֹדֶשׁ וְשֵׁם תְּנוּחַ
 וְנֶעַר בְּקָדִים הַמְּסַעַר יָם עֲדִי
 יִשִּׁים לִבִּב הַיָּם כְּסִיר נְפוּחַ

5

10

What shall the captive do, in the hand of God,
One moment held back, and one moment
sent forth free?

Truly the secret of my quest is in the hand
of the Highest,

Who formeth the mountain heights and
createth the wind.

Amos 4,13.

מִהֵי־עֲשֶׂה אָסוּר בְּיַד הַצּוֹר אֲשֶׁר
 פַּעַם יְהִי עֲצוּר וְעַתָּה שְׁלוּחַ
 אֵךְ סוֹד שְׁאַלְתִּי בְּיַד מְרוֹם וְהוּא
 יוֹצֵר מְרוֹם הָרִים וּבִרְא רֹחַ:

13

ON THE SEA

V

My desire for the living God hath constrained
me

To seek the place of the throne of mine an-
ointed—

Gen. 31,28.

Even so that it hath not suffered me to kiss
The children of my house, my friends, and my
brethren;

And that I weep not for the orchard which I
planted

And watered, and my green shoots that
prospered;

And that I remember not Jehudah and Azariel,
My two beautiful choice flowers;

Deut. 33,14.

And Isaac, whom I counted as my child,
Fruit of the sun, best of the growth of my
moons;

And that I have ail but forgotten the house
of prayer

In whose place of learning was my rest,
And that I forget the delights of my Sabbaths,
The beauty of my Festivals, the glory of my
Passovers,

Isa. 42,8.

And have given my glory unto others,
And forsaken my praise unto graven images.

13

משברי ים

V

— — — — —

הציקתני תשוקתי לאל חי
 לשחר את־מקום כסאות משיחי
 עדי כי־לא נטשתי לנשק
 בני ביתי ואת־רעי ואחי
 ולא אבקה עלי פֶּדֶס נטעתי 5
 והשקיתיו והצליחו צמחי
 ולא אזכר יהודה ועזראל
 שני פרחי יקר מבחר פרחי
 ואת־יצחק אשר כבן חשבתיו
 יבול שמשי וטוב גֶּרֶשׁ ירחי 10
 וכמעט אשכחה בית התפלה
 אשר היו במדרשיו מנוחי
 ואשכח מענוגי שבתתי
 והדרת מועדי וכבוד פסחי
 ואמן את־כבודי לאחרים 15
 ואעזב לפסילים את־שבחי

I have exchanged mine abode for a shadow of
shrubs,
And for a hedge in the thicket my strong bars;
And my soul is sated with the chief spices,
And the scent of the thorn-bush is mine now
for perfume;
And I have ceased to walk with my face
bending to the ground,¹
But have set my paths in the heart of the
seas—
To the end that I may find the footstool of
my God,
And there pour out my soul with my thoughts,
And stand at the threshold of His holy
mount and set open
Towards the doors of Heaven's gates, my
doors,
And suffer my spikenard to flower by the
waters of Jordan,
And put forth my shoots by Siloah.—

The Lord is with me. How shall I fear or
dread,
Since the angel of His mercy beareth my
weapons?
I shall praise His name while yet I live,
And thank Him unto all eternity.

¹ In forced servility to man.

המירותי בצל שיחים חדרִי
ובמשכת סבך חסן בריחי
ונפשי שבעה ראשי בשמים
ורִיח נעצוץ שמתי רקחי 20
וחדלתי הלוך על־כף ועל־אף
ונתתי בלב ימים ארחי
עדי אמצא הדום רגלי אלהי
ושמה אשפכה נפשי ושיחי
ואסתופף בהר קדשו ואקביל 25
לפתחי שערי־שחק פתחי
ואפריח במי ירדן נרדִי
ואשליח בשלח שליחי
אדני לי ואיד אירא ואפחד
ומלאך רחמי נשא שליחי 30
אהלל את־שמו מדי חיותי
ואודנו עדי נצח נצחי:

14

ON THE SEA

VI

I say in the heart of the seas to the quaking
heart,

Ps. 93,3.

Fearing exceedingly because they lift up their
waves:

If thou believest in God who made
The sea, and whose Name doth stand unto
all eternity,

Ps. 89,10.

The sea shall not affright thee when the
waves thereof arise,

Jer. 5,22.

For with thee is One who hath set a bound to
the sea.

14

משברי ים

VI

— — — | — — — | — — —

אמר בלב ימים ללב רגז
חרד מאר כינשאו דבקים
אם תאמן באל אשר עשה
הים ועד נצח שמו קים
אל יחרידך ים בשוא גליו
כי עמד השם גבול לים:

15

ON THE SEA

VII

- Nahum 2,11. I cry to God with a melting heart and knees
that smite together,
Is. 21,3. While anguish is in all loins,
On a day when the oarsmen are astounded at
the deep,
Ps. 76,6. When even the pilots find not their hands.
How shall I be otherwise, since I, on a ship's
deck,
Suspended between waters and heavens,
Ps. 107,27. Am dancing and tossed about?—But this is
but a light thing,
Ex. 5,1. If I may but hold the festal dance in the
Ps. 116,19. midst of thee, O Jerusalem!

15

משברֵי ים

VII

אָצַעַק בְּלֵב נֶמֶס וּפִיק בְּרַבִּים
 לֹאֵל וְחִלְחָלָה בְּכָל־מְתָנִים
 יוֹם תִּפְשִׁי מְשׁוּט תַּמְהִים לְתַהוֹם
 גַּם חֲבָלִים לֹא יִמָּצְאוּ יָדַיִם
 אֵיךְ לֹא־אֶהְיֶה כֵּן וְאֲנִי עַל־גֹּב אֲנִי
 תְּלוּי בִּבְיִן מִיָּם וּבִין שָׁמַיִם
 אַחוּג וְאַנוּעַ וְנִקְלָה זֹאת עָדִי
 אַחוּג בְּתוֹכִי יְרוּשָׁלַּיִם:

16

ON THE SEA

VIII

Call greeting unto daughters and kindred,
 Peace to brothers and to sisters,
 From the captive of hope who is possessed
 By the sea, and hath placed his spirit in the
 hand of the winds,
 Thrust by the hand of the west into the hand
 of the east:

This one passeth to lead on, and that one to
 thrust back.

I Sam. 20,3.

Between him and death is but a step,
 Aye, between them but the thickness of a
 plank;

Buried alive in a coffin of wood,
 Upon no floor, with no four cubits of earth,²
 nor even with less.

He sitteth—he cannot stand upon his feet,
 He lieth down—he cannot stretch them forth;
 Sick and afraid because of the heathen
 And because of the marauders and the winds.

Job 36,12.

The pilot and the mariner, and all their
 rabble—

They are the rulers and captains there.

² The minimum amount required for burial.

16

משברי ים

VIII

— — — | — — — | — — —

קראו עלי בגות ומשפחות

שלום ועל־אחים ועל־אחות

מאת אסיר תקנה אשר נקנה

לים ושם רוחו ביד רוחות

דחוי ביד מערב ליד מזרח

5

זה יעבר לנחות וזה לדחות

בינו ובין מנת כפשע אך

בינו וביניו מעבה לוחות

קבור בחייו בארון עץ לא

10

קרקע ולא ארבע ולא פחות

יושב ואין לעמד עלי רגליו

שכב ואין רגליו משלחות

חלה וירא מפני גוים

גם מפני לסטים ומרוחות

חבל ומלח כל־בני פרחח

15

הם הסגנים שם והפחות

Eccles. 9,11. Fame is not to the wise, nor yet favour to
men of skill,
Save only to them that have skill to swim.
My face is troubled at this for a moment,
(How should the inmost heart exult?)
Until I pour out my soul into the bosom of
God,
Before the place of the Ark and the altars,
And bestow upon God, who bestoweth good
things upon the unworthy,
The goodness of songs and praise.

לא לחכמים שם וגם לא חן
 לידעים רק ידעים לשחות
 יתעצבו רגע לזאת פני
 איך יעלז הלב והטחות
 עד אשפכה נפשי בחיק האל
 נכח מקום ארון ומזבחות
 אגמל לאל גמל לחיבים
 טובות בטוב שירות ותשבחות:

17

GLORY UNTO EGYPT

- Look on the cities and consider the villages
Which Israel held in possession;
And give glory unto Egypt, and lighten
Thy steps; nay, tread thou not heavily
Ex. 12.12. Upon the streets where the Divine Presence
passed through
To seek the blood of the covenant upon the
doorposts,
Ex. 13.21-22. And the pillar of fire and the pillars of cloud,
And the eyes of all watching them and be-
holding!
From thence were hewn the masters of God's
covenant,
Jud. 20.2. And thence were carven the corner stones of
the people of the Lord.

17

כבוד למצרים

⋮ — — — — — ⋮

ראה ערים והתבונן פרזות
 אשר היו לישראל אחזות
 ותן כבוד למצרים והקל
 פעמיה ואל תדרך עוזות
 בחוצות עברה בם השכינה
 לבקש דם ברית על המזוזות
 ועמוד אש ועמודי עננים
 ועיני כל מצפות בם וחזות
 ומשם חצבו בעלי ברית אל
 ופנות עם אדני שם גרזות:

6

10

18

REFUSAL TO TARRY IN EGYPT

Praise, above all cities, be unto Egypt
Whither came first the word of God.

Ps. 80,9.

There a chosen vine was planted,
Whose clusters became a peculiar treasure;
There the envoys of God were born,
Envoys of God, as from bridegroom to bride;
And there God's glory came down and walked

Job 38,9.

In a pillar of fire and cloud, swathed in thick
darkness;

And there the offering of the Lord was made,
And the blood of the covenant given, and
redemption found.

There stood Moses to supplicate—
And verily no assembly is like unto this for
prayer.—

And Israel is to be, unto Egypt and Assyria,
A third, and a highway between them.

Isa. 19,23-24.

Isa. 19,19.

Yea, an altar of the Lord hath been in the
midst of Egypt,

Neh. 9,5.

To exalt His name above all praise,

18

אך לבבי ימאן

|| — — — | — — — | — — — ||

למַצְרִים עָלֵי כָל־עִיר תְּהַלֶּה
אֲשֶׁר הָיָה דְּבַר־אֵל שָׁם תִּחַלֶּה
וּשְׁמָה נִטְעָה נֶפֶן בְּחוּרָה
וְהָיוּ אֲשַׁכְּלִתֶיהָ סִגְלָה
וְשָׁם נוֹלְדוּ שְׁלוּחֵי אֵל וְהָיוּ
שְׁלוּחֵי אֵל כְּבִין חֶתֶן וְכָלָה
וְשָׁם יָרַד כְּבוֹד הָאֵל וְהִלָּךְ
בְּעָמֹד אֵשׁ וְעָנָן וַחֲתָלָה
וּשְׁמָה נַעֲשָׂה קָרְבֵּן אֲדָנִי
וְנִתַּן דִּם־בְּרִית וַיְהִי גֹאֲלָה
וּשְׁמָה מַעֲמַד מֹשֶׁה לְהַעֲתִיר
וְאִין מַעֲמַד כְּמוֹזָה לְתַפְלָה
וַיִּשְׂרָאֵל לְמַצְרִים וְאֲשׁוּר
שְׁלִישִׁיהָ וּבִינֹתָם מָסָלָה
וּמִזְבִּיחַ לֹאֵל הָיָה בְּתוֹכָהּ
לְרוֹמָם אֶת־שְׁמוֹ עַל־כָּל־תְּהַלָּה

6

10

15

And such signs and wonders and fame,
That the world is filled with the glory of His
memory.

Lam. 4,2. Even her river is of the rivers of Eden,
Gen. 13,10. And the goodness of her soil may be weighed
against the garden of Eden.

We have tested her, and thus she is—yet my
heart

Jer. 6,14; 8,11. Refuseth those that give healing so lightly:
For I know that here the Divine Presence
turned aside,

Jer. 14,8. Like a wayfarer, to the shade of the oak and
the terebinth,
But in Salem and Zion it is like one home-
born,

For there is the Torah, there the greatness,
The abode of judgment, the abode of mercy,
And there may a man hope for reward of
his toil.

Yea, that mountain was called of God the
Mount of His heritage:

He set it aside for sanctification like the
hallah.¹

He came down from the holiness of her unto
Babylon,

While Egypt was — — — — —²
But when, from any of the lands, a man goeth up
Unto these, highest above the high is she to
him.

¹ The bread prepared for the sanctuary. See Levit. 24,5, and Num.15,20.

² The remainder of the text of this line is missing.

וְהָאֵתָת וְהַמִּפְתִּים וְהַשֵּׁם
אֲשֶׁר עוֹלָם בְּהוֹד וְכָרוּ מִמָּלְא
וְגַם מִנְהַר־יַעֲרוֹן נִהְרָה

וְטוֹב אֶרְצָה בְּגוֹן־עֲרוֹן מִסָּלָא

20

חֲקֻרְנוּהָ וְכִרְהִיא אֶךְ לִבִּי

יִמָּאן לְמַרְפִּים עַל־נִקְלָה

וְאִדַּע כִּי שְׂכִינָה נִטְתָּה־שָׁם

כְּאַרְח לְצַל אֱלוֹן וְאֵלָה

וְעַם שָׁלֵם וְצִיּוֹן הִיא כְּאַזְרָח

25

וְשֵׁם תוֹרָה וְשִׁמָּה הַגִּדְלָה

מִקּוֹם הַדִּין מִקּוֹם הַרְחָמִים שֵׁם

וְשֵׁם יַחַל אֲנוֹשׁ לְשֹׁכֵר פְּעָלָה

וְהֵר נִקְרָא לְאֵל הָר נִחְלָתוֹ

וְהַפְּרִישׁוּ לְהַקְדִּישׁוּ כְּחֻלָּה

30

וַיֵּרֶד מִקְדָּשְׁתָּה לְבָבֶל

וּמִצָּרִים

אֲבָל אִישׁ יַעֲלֶה מְכַל אֲרָצוֹת

אֲלֵיהֶן מַעֲלָה הִיא לוֹ מַעֲלָה

Then why do the satirists mock at me
 And make me a word of reviling?
 Since if they believe in God's law
 The teaching of Israel refutes them,¹
 And if they lack faith—lo! we part
 With no portion in common between us.

Possibly it referred to the conception of the Divine Presence never returning to Egypt. It has been suggested that the Egyptian Jews of that time removed the line from the poem. [Ehrlich reads ויָרַד in line 31, and supplies in line 32 the words: קְמוּעַל בָּהּ קַעִילָה. The meaning of the two lines would then be: He who goes down from her holiness to Babylon or Egypt is as one committing against her a trespass. Ed.].

¹ The law against dwelling in Egypt is to be found in Deut. 17, 16. This text often caused qualms to the Jewish communities which settled in Egypt in the Middle Ages.

וְלִמָּה יִלְעָגוּ עָלַי מְלִיצִים
וְלִמָּה אֶהְיֶה לָהֶם לְמָלָה
אֲשֶׁר אִם הֵם בְּדַת־אֵל מְאֲמִינִים
אֲדִינְמוּ בְּתוֹרַת הַקְּהָלָה
וְאִם־לֹא יֶאֱמִינוּ הֵן מְחִיצָה
וְאֵין בֵּינִי וּבִינֵיהֶם נֶחֱלָה:

35

40

IN THE WILDERNESS OF EGYPT

19

Fate hath tossed me into the wilderness of
Memphis:

Isa. 22,17-18. Bid it carry me away and toss me yet again
Until I behold the wilderness of Judah,

Ps. 48,3. And come to the sides of the north, the
beautiful height,

And I gird me there with glory of the name of
my God,

And clothe me and veil me with the beauty
of His holiness.

19

מדברי נף

— — — — —

צַנְפְּנִי זְמַן אֶל מְדַבְּרֵי־נֶפֶךְ
 אָמַר לְזְמַן יִטְלֹטֵל עוֹד וַיִּצְנֹף
 עָדִי כִי־אֲחֻזָּה מְדַבֵּר יְהוּדָה
 וְאָבֹא יִרְכְּתִי צָפוֹן יִפֶּה נֶפֶךְ
 וְאֶעֱטֶה שֵׁם יִקְרַם מִשֵּׁם אֱלֹהֵי
 וְאֶלְבֹּשׁ אֶת־פָּאָר קִדְשׁוֹ וַאֲצִנֹף:

IN THE PATHS OF THE ARK

20

Turn aside with me to Zoan, to the Red Sea,
to Mount Horeb.
I will go round unto Shiloh to the heap of
the ruined shrine,
And will get me along in the paths of
the Ark of the Covenant,
Until I taste the dust of its hiding place
that is more sweet than honey,
And I see the habitation of that beauteous
one who hath forgotten her nest,
Since the doves be driven away, and ravens¹
abide there.

Because of this my soul is sorely sick and
grieved,
For through my sin the morn is turned to
evening time.
Verily, my heart fainteth and longeth for
the mount of myrrh,
Even as the soul desireth to find its inmost
home.

¹ ערב—Raven or Arab.

20

מסעי ארון הברית

וְיִסְסוּף וְהָר חָרֵב וְיִסְסוּף וְהָר חָרֵב

וְיִסְסוּף וְהָר חָרֵב	נָטָה בִּי אֱלִי־צֶעֶן
וְאֶל־תֵּל דְּבִיר חָרֵב	וְאָסַב אֵלַי שִׁילָה
אֲרוֹן הַבְּרִית עֲדֹכִי	וְאֶלֶךְ אֵלַי מִסְעִי
אֲשֶׁר מִדְּבַשׁ עָרֵב	אֶל־חֶדֶק עֶפְרַיִם קִבְרוֹ
אֲשֶׁר שָׁכְחָה קִנְיָה	וְאֶרְאָה גִּוְהָ נְאוֹהָ 5
וְשָׁכְנוּ בְּנֵי עָרֵב	וְנִרְשׁוּ בְּנֵי יוֹנָה
דָּוָה וְנִקְבְּאָהָ	עַל־יְזֹאת מְאֹד נִפְשִׁי
בְּקָר לָעֵת עָרֵב	כִּי שָׁב בְּחֻטְאֹתַי
וְיִכְסוּף לְהָר הַמּוֹר	לִבִּי מְאֹד יִכָּלָה
נִפְשׁ בְּתוֹךְ קָרֵב:	כִּי־אֲשֶׁר תֵּאָוּ לִשְׁכֹּן 10

21

ON THE NILE

My God, the wonder of Thee is astir from
age to age:

Isa. 38,19.

From the mouth of father to children no falsehood could be told.

And here is the Nile for witness, that Thou
hast turned it into blood,

Not by magic nor by divination nor by enchantment,

But by Thy name, by the hand of Moses
and Aaron,

And the staff which was turned into a serpent.

O be a help unto the servant who hath faith
in Thee,

And who hasteth to behold the places of Thy
wonder.

21

וזה היאור לעד

— — — — —

אלהי פלאך דור דור ירחש
ומפי אב לבנים לא יכחש
וזה היאור לעד כידם הפכתו
בלא להט ולא קסם ונחש
אבל שמך ביד-משה ואהרן
והמטה אשר-נהפך לנחש
היה עזר לעבד האמין בך
ולראות את-מקומות פלאך חש:

22

ON EAGLES' WINGS

On the way from Egypt to Zion

Can bodies of clay
 Be prison-houses
 For hearts bound fast
 To eagles' wings—
 For a man life-weary
 Whose whole desire
 Is to lay his face
 In the chosen dust?
 Yet he feared and trembled
 With falling tears,
 To cast Spain from him
 And seek shores beyond;
 To ride upon ships,
 To tread through wastes,
 Dens of lions,
 Mountains of leopards—
 But he rebuketh his dear ones
 And chooseth exile,
 Forsaketh shelter
 And inhabiteth deserts,
 While wolves of the forests
 Find in his sight
 The favour of maidens
 In the sight of youths;
 And ostriches please him
 Like singers and players,
 And the roaring of lions
 Like the bleating of flocks;

Isa. 19,16.

Cant. 4,8.

Jer. 17,6.

Ps. 68,26.

Zech. 11,3.

Jud. 5,16.

22

בכנפי נשרים

על דרכו ממזרים ארצה ישראל

~ ~ ~ ~ ~

היותם חדרים	היוכלו פגרים
בכנפי נשרים	ללבות קשורים
וכל־מאניו	לאיש קץ בחיו
במבחר עפרים	לגלל לחיו
ודמעו במורד	ופחד וחרד
ולתור עברים	להשליך ספרד
ולדרך בציות	ולרכב אגיות
והררי נמרים	מענות אריות
ובחר נרדים	ונער בדרים
ושכן חררים	ונטש חדרים
ואבי יערים	ומצאו בעניו
בעיני נערים	בחן הבתולות
לשרים ונגנים	וחשב יענים
שרקות עדרים	ושאנת כפירים

5

10

And he setteth his delight
 In the burnings of his bosom,
 And the floods of his tears
 Are like streams of the rivers.
 He goeth up by the hills,
 He goeth down by the valleys,
 To perform oaths,
 To fulfil vows;
 He journeyeth, he wandereth,
 He passeth by Egypt,
 Toward the land of Canaan,
 Toward the chosen of mountains.

Ps. 104.8.

The reproofs of his adversaries
 Are renewed round about him,
 But he heareth and is silent,
 Like a man without words;
 For how long should he strive with them
 And how long refute them,
 And why should he harass them,
 Seeing they are drunken?
 But how call him happy
 In the bondage of kings,
 Which is in his eyes
 But a service of idols?

Exod. 4.10.

Were it well to be happy
 For a man simple and upright,
 Like a bird that is bound
 In the hand of little boys—
 In slavery to Philistines,
 And Hagrites and Hittites,¹
 Alluring his heart
 With other gods

Job.1.1; 2.3.

¹ Probably indicating Berbers, Mohammedans and Christians.

15

וְשֵׁם שְׁעִשׂוּעִיו בְּמוֹקְדֵי צֹלְעִיו

וּפְלָגֵי דָמָעִיו כְּפִלְגֵי יְאֹרִים

וַיַּעַל גְּבָעוֹת וַיֵּרֶד בְּקָעוֹת

לְהִקִּים שְׁבָעוֹת וְשֵׁלֶם נְדָרִים

וַיִּסַּע וַיֵּצֵן וַיַּעֲבֹר בְּצֵעַן

לְאֶרֶץ כְּנָעַן לְמִבְחַר הַדְּרִים 20

וְתוֹכָחוֹת מְרִיבֵיו חֲלִיפּוֹת סְבִיבֵיו

וַיִּשְׁמַע וַיַּחֲרִישׁ כִּלְאֵי אִישׁ דְּבָרִים

וּכְמָה יְרִיבֵם וּכְמָה יִשְׁבִּיבֵם

וּמַה־יַּעֲצִיבֵם וְהִמָּה שְׁכָרִים

וְאֵיךְ אֲשֶׁרוֹהוּ בַּעֲבֹדַת מְלָכִים 25

אֲשֶׁר הִיא בְּעֵינָיו עֲבֹדַת אֲשֶׁרִים

הַטּוֹב כִּי־יֵאָשֵׁר אָנוּשׁ חָם וַיֵּשֶׁר

בְּצַפּוֹר מְקַשֵּׁר בִּיד הַצְּעִירִים

בַּעֲבֹדַת פְּלִשְׁתִּים וְהַגְּרִים וְחִתִּים

וְלִבּוֹ מִפְתִּים אֱלֹהִים אַחֲרִים 30

To seek their favour
And forsake God's will,
To betray the Creator
And serve His creatures?—
The face of the morning
Would be black to his eyes,¹
The cup of sweetness
Bitter to his mouth,
Wearied and toiling,
Oppressed and weak,
And longing for Carmel
And the City of the Forests,²
To seek forgiveness
At the peaceful graves
Of the ark and the tablets
That are buried there.—
I shall hope to pass thither,
I shall fall on their grave,
And mine eyes, at their ruin,
Shall break forth into torrents,
And all my thoughts
Trembling unto Sinai,
Mine heart and mine eyes
Unto Mount Abarim!
And how should I not weep
And pour forth tears,
And hope therefrom
The quickening of the dead?
Since there are the Cherubim
With the written tablets—

Ezek. 47,2.

¹ See the play on words in the Hebrew text.

² Kirjath Ye'arim.

³ Referring to the tradition that the Ark of the Covenant

וְלַעֲזֹב רָצוֹן אֵל	לְבַקֵּשׁ רָצוֹנָם	
וְלַעֲבֹד יִצּוּרִים	וְלַבְּגֹד בִּיצָר	
בְּעֵינָיו שְׁחוּרִים	פְּנֵי הַשְּׁחָרִים	
בְּפִיו מִמְרוֹרִים	וְכֹס מִמַּחֲקִים	
וְלַחֹץ וְאֵמֶל	מִיָּזַע וְעֵמֶל	35
וְקִרְיַת יַעֲרִים	וְנִכְסֵף לְבִרְמֶל	
בְּקִבְרֵי מְנוּחֹת	לְבַקֵּשׁ סְלִיחוֹת	
אֲשֶׁר שֵׁם קִבְרִים	לְאֲרוֹן וְלַחֹת	
וְאֶעֱטֵף בְּקִבְרָם	אֶצְפָּה לְעֵבְרָם	
יִפְיִצוֹן נְהָרִים	וְעֵינִי לְשִׁבְרָם	40
חֲרָדִים לְסִינִי	וְכִלְרָעִיוֹנִי	
לְהֵר הָעֵבְרִים	וְלִבִּי וְעֵינִי	
וְדִמָּע אֶפְכָּה	וְאִידָּה לֹא אֶבְכֶּה	
תַּחֲתֵית פְּנֵי	וּמִשֵּׁם אֶחֱכָה	
וְלַחַת כְּתָבִים	וְשֵׁם הַכָּרְבִּים	45

Among the earth clods,
In a place of secrets,
A place of wonders,
The fountain of prophecies—
Their faces glowing
With the glory of God!
I shall fondle its dust
I shall nestle beside it
And lament upon it
As over a grave—
And the goal of my thoughts
To make my couch
'Mid my fathers' graves
In the demesne of the pure.

Go up, O ship!
And seek the region
Which hath for the Shekhinah
Abodes within.
O hasten thy flight
And God's hand waft thee,
And bind thou thy wings
To the wings of the dawn—
For them that flee and wander
With the wind of the sails,
For the hearts that are torn
To a thousand shreds.
But I am in fear of
The iniquities of youth,
Those which are counted
In the scrolls of my God;

was buried before the destruction of the first Temple to
save it from exile or desecration.

בְּעֵד הַרְגָּבִים וּבִמְקוֹם סִתְרִים

מְקוֹם הַפְּלָאוֹת וְעֵין הַנְּבוּאוֹת

וּבִכְבוֹד צְבָאוֹת פְּנֵיהֶם מְאִירִים

עֲפְרוּ אַחֲנֹן וְאַצְלוּ אַקִּנֹּן

וְעָלִיו אַקִּנֹּן כְּעַל־הַקְּבָרִים

50

וְסוּף מַחֲשַׁבּוֹתַי הָיוֹת מִשְׁכַּבּוֹתַי

בְּקִבְרוֹת אֲבוֹתַי וּבְרִשּׁוֹת מְהוֹרִים

עָלִי הַסְּפִינָה וְדַרְשֵׁי מְדִינָה

אֲשֶׁר לִשְׁכִּינָה בְּתוֹכָהּ חֲדָרִים

וְחוּשֵׁי בְּעוֹפֶף וַיִּדְּאֵל תְּנִיפֶף

55

וּקְשָׁרֵי כְּנָפֶף בְּכַנְפֵי שְׁחָרִים

לְנָדִים וְנָעִים בְּרוּחַ קִלְעִים

וּלְבוֹת קֶרְעִים לְאַלְף גְּזָרִים

וַיִּרְא אָנִי מִ־ עֲוֹנוֹת נְעוּרִים

אֲשֶׁר הֵם בְּסִפְרִי אֱלֹהֵי סְפוּרִים

60

Yea, more, the iniquities
 Of the days of age,
 Changing ever,

Lam. 3,23. Renewed every morning.

For there is no penitence
 For wantonness—

Gen. 37,30. And whither shall I go

Lam. 1,3. Between the straits?

I imperil myself,

By forgetting my trespass,
 Whilst my soul and my blood
 Are delivered over to sin.

Yet trust may be drawn

Isa. 55,7. From Him who is lavish of forgiveness,

And courage and strength

Ps. 68,7. From the loosener of captives:

And should He judge and punish,

Deut. 4,2. Award or deprive—

For good or for evil

Berakhoth 54a. His judgments are right.

יְמֵי הַזִּקְנָה	וְאֶף כִּי־עֲנֹת
דְּשׁוֹת לְבָקָרִים	חֲלִיפֹת וּמִתְחִי
בְּעַד הַמְּשִׁיבָה	וְאִיךְ־לִי תְּשׁוּבָה
בְּבֵין הַמַּצָּרִים	וְאַנָּה אֲנִי־בָא
וְאַשְׁכַּח אֲשָׁמִי	אֶסְכֵּן בְּעֶצְמִי
בִּידֶחַטָּא מְסִירִים	וְנַפְשִׁי וְדָמִי
בְּמַרְבָּה סֶלַח	אֲבָל יֵשׁ בְּטַח
לְמוֹצֵא אֲסִידִים	וְחֵיל וְכַח
וְיוֹסִיף וַיַּגְרַע	וְאִם דָּן וְנִפְרַע
שִׁפְטָיו יִשְׁרִים:	עַל־טוֹב וְעַל־דָּע

65

70

II. LOVE AND BRIDAL SONGS

23

A SLAVE TO LOVE

By the life of our troth, my love, by thy life
and the life

Of love which hath shot an arrow at me,
Verily have I become a slave to Love, that
hath pierced

Mine ear, that hath cloven my heart in twain.

Ex. 21.6.

23

עבד לאהבה

— — — — — | — — — — — | — — — — —

חי הברית דודי וחייד וחי
האהבה שירתה בי חצי
אם-לא אהי עבד לאהבה רצעה
אזני ולבי בתרה בחצי:

24

PARTED LOVERS

- Isa. 57,9. Wherefore, O fair one, dost withhold thy
messengers
- Isa. 13,8. From the lover whose frame is filled with the
pains of thee?
- Knowest thou not that thy lover awaiteth
nothing from fate
But to hear the voice of thy greeting?
- If parting be decreed for the two of us,
Stand yet a little, while I gaze upon thy face.
- Ps. 17,15.
- I know not if my heart be held back within
my frame
- Gen. 13,3. Or if it goeth forth upon thy wanderings.
- By the life of love, remember the days of
thy longing, as I—
I remember the nights of thy delight.
- As thine image passeth into my dream,
So let me pass, I entreat thee, into thy dreams.
- Isa. 51,15. Jer. 31,34. Between me and thee roar the waves of a sea
of tears
And I cannot pass over unto thee.
- But O if thy steps should draw nigh to cross—

24

הפרידה

— — — — — | — — — — — | — — — — — |

מִה־לֶּךְ צְבִיָּה תִּמְנְעִי צִירֶיךָ
 מִדּוֹד צִלְעִיו מִלְּאוֹ צִירֶיךָ
 לֹא תִדְעִי כִּי־אֵין לְדוֹדְךָ מִזְּמַן
 בִּלְתִּי שְׁמַע קוֹל שְׁלֵמוֹתֶיךָ
 אִם הִפְרִידָה עַל־שְׁנֵינוּ נִגְזְרָה
 עִמָּדִי מַעַט עַד־אַחֲזָה פָּנֶיךָ
 לֹא אֶדְעָה אִם בֵּין צִלְעֵי נַעֲצָר
 לִבִּי וְאִם יֵלֶךְ לְמַסְעֶיךָ
 חֵי אֶהְבֶּה זְכָרִי יָמֵי חֶשְׁקְךָ כְּמוֹ
 אֶזְכֹּר אֲנִי לַיְלֹת תְּשׁוּקוֹתֶיךָ
 כַּאֲשֶׁר דְּמוּתְךָ בַּחֲלוּמֵי יַעֲבֹר
 כֵּן אֶעֱבְרָה־נָּא בַּחֲלֵמוֹתֶיךָ
 בֵּינִי וּבֵינְךָ יָם דְּמָעוֹת יִהְיֶה
 גִּלְיוֹ וְלֹא־אוֹכַל עֲבֹר אֵלֶיךָ
 אֵד לּוֹ פַּעַמֶּיךָ לְעֲבֹרוֹ קָרְבוֹ

5

10

15

Then would its waters be divided at the touch
of thy foot.

Would that after my death, unto mine ears
should come

Ex. 28,33-34. The sound of the golden bells upon thy skirts!¹
Ex. 39,25-26

Or shouldst thou be asking how fareth thy
belovèd, I from the depths of the tomb
Would ask of thy love and thy welfare.

Deut. 21,7. Verily, to thy shedding of mine heart's blood
Deut. 17,6. There be two witnesses—thy cheeks and
thy lips.

How sayest thou it is not true, since these be
my witnesses
For my blood, and that thine hands have
shed it?

Why desirest thou my death, whilst I but
desire
To add years unto the years of thy life?

Prov. 4,16. Though thou dost rob my slumber in the night
Isa. 21,4. of my longing,
Would I not give the sleep of mine eyes unto
thine eyelids?

1 Kings 18,38. The fire of thee licketh up the waters of tears,
Job 14,19. Yea, and the waters of thy tears wear the
Ezek. 11,19 hearts of stone.

¹ The poet refers to the bells on the skirts which are still worn in old-fashioned countries of the Orient, and also in Spain.

אֲנִי נִבְקָעוּ מִיָּמָיו לְכַף רִגְלֶיךָ
 לֹא אַחֲרֵי מוֹתִי בְּאֲזְנֵי יַעֲלֶה
 קוֹל פֶּעַמָּן זָהָב עָלַי שׁוֹלֶיךָ
 אֲנִי חֲשָׂאֲלִי לְשִׁלּוֹם יְדִידֶךָ מִשְׁאֹל
 אֲשָׂאֵל בְּדַדֶּיךָ וּבְשִׁלְמֶיךָ
 אֲכֹן עָלַי שְׁפָכְךָ דָּמִי לִבִּי שְׁנִי
 עֲדִים לְחֵיךָ וְשִׁפְתוֹתֶיךָ
 אֵיךְ תֹּאמְרֵי לֹא־כֹן וְהֵם עֲדִי עָלַי
 דָּמִי וְעַל־כִּי שָׁפְכוּ יְדֶיךָ
 מִהִתְחַפָּצִי מוֹתִי וְהֵן אֲחַפֵּץ אֲנִי
 שְׁנִים לְהוֹסִיף עַל־שְׁנֵי חַיֶּיךָ
 אִם־תִּגְזֹלִי נוֹמִי בְּלִיל חֲשָׁקִי הֲלֹא
 אֲתֹן שְׁנַת עֵינַי לַעֲפָעֶפֶיךָ
 מִיָּמִי דְמַעוֹת לְחֻכָּה אֲשֶׁךְ וְגַם
 אֲבִנִי לְבָבוֹת שְׁחָקוֹ מִיָּמֶיךָ

20

25

30

- Ps. 66,12. But now I come into the fire of longing for
thee and the torrents of my weeping!
Alas, my heart! between my tears and thy
glowing coals!
- Yea, between the bitter and the sweet standeth
my heart—
The gall of parting, and the honey of thy
kisses.
- Ex. 39,3. After thy words have beaten out my heart into
thin plates,
Thine hands have cut it into shreds.
- Ezek. 1,26,28. It is the likeness of rubies over pearls
What time I behold thy lips over thy teeth.
- The sun is on thy face and thou spreadest
out the night
Over his radiance with the clouds of thy locks.
- Ezek. 16,13. Fine silk and brodered work are the covering
Gen. 20,16. of thy body,
But grace and beauty are the covering of
thine eyes.
- The adornment of maidens is the work of
human hands,
Isa. 2,16. But thou—majesty with sweetness are thine
adornment.
- Job 9,9. Sun and moon, the Plough and the Pleiads
are zealous
To be brothers and sisters of thine;

בָּאתִי בָּאֵשׁ חֲשָׁקֶךָ וּמִי בְכִי אֶהְיֶה

לְבִי בְּדַמְעוֹתַי וְנִחַלְיָךְ

בֵּין מֵר וּמִתּוֹק יַעֲמֵד לְבִי וְהֵם

רֹאשׁ הַנֶּדֶד וְדָבֵשׁ נְשִׁיקוֹתֶיךָ

אַחֲרֵי דְבָרֶיךָ כְּפָחִים רָקְעוּ

35

אֹתוֹ פָּתִילִם קָצְצוּ יָדֶיךָ

מִרְאֵה דְמוּת אָדָם עָלִי סִפִּיר בַּעַת

אַרְאֶה שְׁפָתֶיךָ עָלַי שֶׁנֶּיךָ

שֶׁמֶשׁ בְּפָנֶיךָ וְלֵיל תַּפְרָשִׁי

עַל־זֶהְרֹו עָבִי קוֹצוֹתֶיךָ

40

מָשִׁי וְרַקְמָה הֵם כְּסוֹת גּוֹפֶךְ אֶבֶל

הַחֵן וְהִיפִי כְּסוֹת עֵינֶיךָ

מִשְׁכִּית עֲלָמוֹת מַעֲשֵׂה יְד־אִישׁ וְאַתָּה

הַהוֹד וְהַחֲמֻדָּה שְׁכִינֹתֶיךָ

חָרֶם וְסִהָר עֵשׂ וְכִימָה קָנָאוּ

45

לְהִיּוֹת בְּאַחֲיָךְ וְאַחֲיוֹתֶיךָ

Men and maidens think, ah! would they were
 but free
 To be thy slaves and thine handmaidens!

As for my share of worldly wealth, I ask for
 nought

Gen. 14,23.

But a thread of scarlet from thy lips, a girdle
 from thy waist.

Cant.5,1.

My sweet wild honey is between thy lips,

Cant. 4,14.

My spikenard and my myrrh between thy
 breasts.

Jer. 22,24.

I have placed thee as a seal upon my right
 hand; O would that I too

Cant. 8,6.

Might be as a seal upon thine arms.

Ps. 137,5.

May I forget to discern my right hand from
 my left, O my doe,

Jonah 4,11.

If I ever forget the love of thine espousals.

Jer. 2,2.

Separation maketh my heart bitter, when I
 remember

Upon my lips the sweet honey of thy kisses.

Ex. 22,15.

With the fragrance of thy pure myrrh will I
 endow me with fragrance:

Ex. 30,23.

Then perchance, through my fragrance, I
 may kiss thy lips.

Lo, the glory of women is the praise of them—
 but thou—

Thy praises draw glory from thee.

בָּנִים וּבָנוֹת חָשְׁבוּ אִם חָפְשׁוֹ
לִהְיוֹת עֲבָדֶיךָ וּשְׁפָחוֹתֶיךָ
לֹא־אֶשְׁאַלָּה מִהוֹן זָמָן חֶלְקִי לְבַד

מַחוּט שְׁפַתֶּיךָ חֲגוּר מִתְּנֶיךָ 50
יַעֲרִי וְדַבְּשִׁי בֵּין שְׁפַתֶּיךָ כְּמוֹ
נִרְדִּי וּמְרִי בֵּין שְׁנֵי שִׁדְּיֶיךָ
שְׁמַתֶּיךָ כְּחוֹתֶם עַל־יְמִינִי לוֹ אֲנִי
אֶהְיֶה כְּחוֹתֶם עַל־זַרְעוֹתֶיךָ

אֶשְׁכַּח יְמִינִי מִשְׁמְאַלִּי יַעֲלֶה 55
אִם־אֶשְׁכַּחָה אֶהְבֶּת כְּלוּלֹתֶיךָ
הִמָּר נִדְרִי לִבִּי בְּזִכְרִי יַעֲרֶת
נֶפֶת שְׁפַתִּי מִנְּשִׁיקוֹתֶיךָ

רִיחִי בְּרִיחַ מְרִדְרוֹרְךָ אֶמְהַרָּה
אוֹלִי בְּרִיחִי אֶשְׁקֶה אֶפְיֶיךָ 60
הִנֵּה כְבוֹד נָשִׁים תְּהִלָּתוֹן וְאַתָּה
בְּךָ נִכְבְּדוּ הַיּוֹם תְּהִלּוֹתֶיךָ

In the field of the daughters of delight, the
sheaves of love

Gen. 37.7. Make obeisance unto thy sheaf.

Cant. 5.1. Would that I might live until I had gathered
Spices and myrrh from amid thy footprints.

II Sam. 5.24. I cannot hear thy voice, but I hear
I Chron. 14.15. Upon the secret places of my heart, the sound
of thy steps.

Ex. 32.34. On the day when thou wilt revive
Isa. 26.19 The victims whom love for thee hath slain—
on the day when thy dead shall live anew,

Then turn again to my soul to restore it to
my body; for on the day
Of thy departure, when thou wentest forth, it
went out after thee.

Ask, O doe of grace, for the peace of thy
lover,
Should Time ask of thee thy request.

Ps. 107.30. Return, so our God shall restore thee to the
haven

Ezek. 21.35; Of thy desire, and to the land of thy true
16.3; 29.14. belonging.

בְּשֹׁדָה בְּנוֹת חֶשֶׁק אֶלְמוֹת אֶהְבֶּה

תִּשְׁתַּחֲוֶינָן לְאֶלְמוֹתֶיךָ

מִי־יִתְּנֵנִי אֶחָיָה עַד־אַאֲרָה

65

בְּשֵׁם וּמֹר מִבֵּין הַלִּיכוֹתֶיךָ

לֹא־אֲשַׁמְעָה קוֹלְךָ אֲבָל אֲשַׁמַּע עָלַי

סִתְּרִי לְבָבִי קוֹל צְעָדוֹתֶיךָ

פָּקְדֵי בְיוֹם פָּקְדֶךָ לְחַיּוֹת חֲלָלִי

חֶשֶׁקְךָ וַיּוֹם בּוֹ יָחִיו מֵתֶיךָ

70

נַפְשִׁי לְהָשִׁיב אֶל־גּוֹיֹתַי בְּיוֹם

נִסְעֶךָ בְּצֵאתְךָ יֵצֵאָה אַחֲרֶיךָ

בְּשָׁלוֹם יָדִידְךָ יַעֲלֶת־חֵן שְׁאֵלִי

אִם הִזְמַן יִשְׁאֵל שְׁאֵלוֹתֶיךָ

שׁוֹבִי וְצוּרְנוּ יִשְׁיבְךָ אֶל־מְחֹז

75

חֶפְצְךָ וְאֶל־אַרְץ מְכֻרֹתֶיךָ:

25

OPHRA

Ophra washeth her garments in the waters
Of my tears, and spreadeth them out in the
sunshine of her radiance.
She demandeth no water of the fountains,
having my two eyes;
And no other sunshine than her beauty.

25

עפרה

■ — — — | — — — | — — —

עֲפָרָה תִּכְבֵּס אֶת־בְּגָדֶיהָ בְּמִי
דָּמָעִי וְתִשְׁטַחם לְשֶׁמֶשׁ זָהָרָה
לֹא שָׁאֵלָה מִי הָעֵינֹת עִם שְׁתֵּי
עֵינֶי וְלֹא שָׁמַשׁ לִיפִי תֹאכְרָה:

26

CHOSEN OF BRIDEGROOMS

Carry ye greeting to the chosen of bridegrooms
And his loved ones and faithful friends—

The greeting of a lover who overcometh the
distance with his eyes,

And seeth with his heart, face to face,

When the two children of princes are joined,

Isa. 17,10; 32,5. Children of nobles, plants of loveliness,

Whose faces give light through the marriage
bower

Like stars through the thickness of clouds.

26

למבחר החתנים

⋈ — — — | — — — — | — — — —

שאו שלום למבחר החתנים
 ואלידודים ורעים נאמנים
 שלום דוד יחזם רחוק בעיניו
 ולבו יחזם פנים בפנים
 בהתחבר שני ילדי נדיבים
 בני שועים ונטעי נעמנים
 ויאירו בעד חפה פניהם
 ככוכבים בעד עב העננים:

27

AMID THE MYRTLES

The bridal pair stand amid the myrtles,
Sending forth pure myrrh on every side.
The myrtle desireth the sweetness of their
 fragrance,
And spreadeth his wings like a cherub above
 them.
The myrtle thinketh to cover their fragrance,
But the sweetness of their spices overwhelmeth
 his scent.

27

בין ההדסים

— — — — —

עפרים עמדו בין ההדסים
 דרור מר שלחו אלהאפסים
 הדס חמד נעים ריחם ונתן
 כנפיו ככרוב בעדם פרשים
 ידמה ההדס ריחם לכסות
 ובשמיהם עלי ריחו מכסים:

28

WHY RISEST THOU, O SUN

Es. 2,15.

Why risest thou, O sun, why shinest thou?
The turn of Abihail's daughter¹ hath come.
She shameth the face of the sun with the
splendour of her form,
She hindereth the host of heaven from their
work.
She chooseth not to dwell in the heavens above,
But maketh her heaven of the myrtle tree.

¹ Esther, the daughter of Abihail, whose name was also Hadassah, *i. e.* Myrtle.

28

מה תעלה שמש

— — — — —

מה־תעלה שמש ומה־תופיע
 תר בת־אביחיל כְּבָר הִגִּיעַ
 תַּחֲפִיר פְּנֵי־שֶׁמֶשׁ בְּזֹהַר תְּאֵרָה
 וּצָבָא זָבַל מִמַּעֲשָׂיו תִּפְרִיעַ
 לֹא־בְחָרָה לְשֹׁכֵן רְקִיעֵי מַעְלָה
 וְתַעֲשֶׂה מְרֻהָה־דָּם רְקִיעַ:

29

THE FAIR MAIDEN

The night when the fair maiden revealed the
likeness of her form to me,
The warmth of her cheeks, the veil of her hair,
Golden like a topaz, covering
A brow of smoothest crystal—
She was like the sun making red in her rising
The clouds of dawn with the flame of her
light.

29

צביה

— — — — — | — — — — — | — — — — —

לִיל גִּלְתָּה אֵלַי צְבִיָּה נַעֲרָה
 חֲמַת לְחַיִּיָּה וְצִמְת שְׁעָרָה
 צָהָב כְּעֵין אָדָם בְּכֶסֶתוֹ עָלַי
 רַקַּת בְּדִלָּח לֹחַ תְּמוֹנֶת תְּאֲרָה
 דְּמָתָה כְּשֶׁמֶשׁ בַּעֲלָתָה תֵּאֲדִים
 אֶת־עַנְיִי נִשְׁף בְּלֶהָב זֹהָרָה:

30

BY AN APPLE TREE

Cant. 2,17.

I lift my greeting on the wings of the wind
To my friend, when the heat of the day be-
ginneth to cool.

I ask him nought but to remember the day
of our parting,

When we made a covenant of love by an
apple tree.

30

עלי תפוח

— — — — — | — — — — — | — — — — —

אָשאַ שְׁלוֹמִי עַל־כֶּנֶף הָרוּחַ
אֶל־דֹּד כָּחַם הַיּוֹם בָּעֵת יָפוּחַ
לֹא־אֶשְׁאַלָּה בְּלִתִּי זָכַר יוֹם הַנֶּדֶד
בְּכֶרֶת בְּרִית אֶהֱב עָלִי תַפּוּחַ:

31

THE MEETING OF THE STARS

The stars of the world have joined to-day.
'Mid the host on high none are found like
these.

Job 41.8. The Pleiads desire such unity,
For no breath can come between them.
The star of the east hath come to the west;
He hath found the sun among the daughters
thereof.

Ps. 19.5. He hath set up a bower of thick branches;
He hath made of them a tent for the sun.

31

כוכבי תבל

כוכבי תבל כיום חֲבֵרו
 בְּצָבָא רוֹם לֹא נִמְצָא בָּהֶם
 חֲמֻדָּה כִּימָה חֲבֵרָתָם כִּי
 רוּחַ לֹא־יָבֹא בִּינֵיהֶם
 כּוֹכֵב מְזַרְחָ בָּא לִמְעָרֵב
 מְצָא שְׁמֶשׁ בְּבִנוּתֵיהֶם
 הַקִּים חֶפֶת עֲנָפֵי עֲבוֹת
 לְשֶׁמֶשׁ שֶׁם אֶהֱל בָּהֶם:

32

THE DAUGHTER OF THE DAWN

Look if the daughter of the dawn hath rent
 The blackness of her armour,
 At the sound of the maiden's songs,
 At the sound of the song of her doves.

Amos 7.16.

What word shall I drop on the house of Isaac—
 The branch that is like to the root?¹
 On the brow of the days it is graven
 That he inheriteth dominion;
 A man seeketh to ascend to the clouds
 If he should seek to acquire it.

Ex. 21.4.

Whether it please or anger them,
 Say unto them who would get it:
 Turn—for the heritage of dominion
 Belongeth to her masters.

Ps. 55.15.

Perfumes from far off lands
 Have ridden on the wings of the wind;
 The scent of purest spices
 From the graceful doe they have stolen,
 For her sake taking sweet counsel together,
 For the times of love draw nigh.

Cant. 6.2.

Come down, her belovèd—why tarriest thou
 To feed amid her gardens?
 Turn aside to the couch of love,
 To gather her lilies.

¹ The son that is like the sire.

32

בת שחר

----- 1 -----

שחרות שריוֹנִיָּה שור אם קרָעָה בת־שחר
ולקול שִׁיר יוֹנִיָּה: אֶל־קול שִׁירֵי הַנַּעֲרָה

מָה אֲטִיף עַל־בֵּית יִשְׁחָק עֲנָף דּוֹמָה שָׁרֵשׁ
עַל־מִצַּח יָמִים הַיּוֹחֵק כִּי הוּא מְשָׁרָה יוֹרֵשׁ
יְדַרֵּשׁ לַעֲלוֹת אֶל־שִׁחָק אִישׁ לַקְנוּתָהּ דָּרֵשׁ 5

יֵיטֵב לָהֶם אִזּוֹ יָחַר אָמְרוּ אֶל־קוֹנֵיָהּ
שׁוּבוּ כִּי נַחֲלַת מְשָׁרָה תִּהְיֶה לְאֲדוֹנֵיָהּ:

מְרַקְחִים מִמְּרַחֲקִים כְּנַפ־יְרוּחַ רָכְבוּ
רִיחַ בְּשָׁמִי תִמְרוּקִים מִיַּעַל־תַּחַן גָּבּוּ
בַּעֲבוּרָה סוּד מִמַּתִּיקִים עֲתוֹת דּוֹדִים קָרְבוּ 10

דּוֹדָה רַד מִהִתְתַּאֲחֵר לַרְעוֹת תוֹךְ גְּנִיָּה
לַעֲרוֹגַת אֶהְבָּה סוּרָה לַלְקֹט שׁוֹשְׁנֵיָהּ:

Cant. 7,14.

Sweet apples of her breasts
 Give forth their fragrance;
 For thee she hideth in her necklaces
 Precious fruits shining like light:
 Wait a little for her precious fruits
 Until the moon be full.

For full-moon it will be tomorrow—
 Like one of the moons of her adornment,
 And to thee she will be a lamp,
 Lighting up her bowers.

Isa. 30,26.

Beautiful is thy fair gazelle—
 Her light is sevenfold;
 She would shame, but for her veil,
 All the stars of heaven.
 Pomegranates upon a watered branch—
 Guard them from other eyes!

Though she bring her serpents forth
 From behind her veil,
 Thou shalt have no fear of them:
 Her adders have no venom.

Cant. 4,6.

The soul of the hill of frankincense
 Thirsteth for the mountain of myrrh,
 Until he have betrothed her to himself in
 faithfulness,

Hos. 2,22.

Ps. 84,4.

And the swallow hath found her a nest.

Cant. 6,10.

Pure and fair as the moon—
 All praise faileth to tell of her.

Job 38,32.

The dawn of her countenance darkeneth
 The Great Bear and his train;
 And a lamp of grace she lighteth
 Before her face.

Ex. 25,37.

הַיּוֹם נָתַנּוּ רֵיחַ
מִגֵּד אֹרֶז זֶרֶחַ
עַד יִשְׁלַם יֶרֶחַ
יְחַל קָטַל לְמִגְדֵּיהָ

15

כִּי סָהַר יִהְיֶה מִחֵר
וְלֹא תִהְיֶה לְמִנּוּחָהּ
חֵד מִשְׁהֲרָנֶיהָ
תֵּאִיר מִשְׁכָּנֶיהָ:

נִאֲוָה לָךְ עֲפֶרֶת נָוָה
הַחֲפִירָה לְוֹלֵי מִסּוּהָ
רִמְנֵי סַעֲיָף רָוָה
אֲוָרָה שְׂבָעֲתִים
כָּל־כּוֹכְבֵי שָׁמַיִם
שְׁמָרָה מֵעֵינִים

20

כִּי הוֹצִיָּאָה מֵאַחֵר
אֶת אֶת מִדָּה אֶל תִּירָא
צָעִיף צָפְעוֹנִיָּה
אֵין רוֹשׁ בִּפְתָנֶיהָ:

נֶפֶשׁ גִּבְעַת הַלְּבוֹנָה
עַד אֲרֻשָּׁה לֹא בְּאֻמוֹנָה
בָּרָה יָפָה כָּל־בְּנָה
אֶל־הֵר הַמּוֹר צָמְאָה
וְדִרְזֹר קָן לָהּ מִצָּאָה
כָּל־מַהְלֵל בָּהּ נִלְאָה

25

שֹׁחַר פָּנֶיהָ שֹׁחַר
וּמִנּוּחַת חֵן הָאִירָה
עֵישׁ עַל־בְּנֶיהָ
אֶל עֵבֶר פָּנֶיהָ:

33

TO THE BRIDEGROOM

(For rhymed version see page 159)

- Eccl. 11,9. Rejoice, O young man in thy youth,
 And gather the fruit of thy joy,
 Thou and the wife of thy youth
 Ruth 4,11. Who cometh to thine house.
 Precious blessings of the only God
 Deut. 33,16. Shall come upon thine head together,
 Job 21,9. And thine house shall be at peace from dread,
 And all who rise against thee shall be cut off.
 And when thou liest down thou shalt not be
 afraid;
 Prov. 3,24. Thou shalt lay thee down and thy sleep
 be sweet.
 Ps. 45,5. In thine honour, my bridegroom, ride on and
 prosper,
 Raise up and put forth thy beauty;
 And the heart of thine enemies God shall
 pierce,
 And the sins of thy youth He will forgive,
 And will bless thee in all the doings
 Deut. 28,20. Of thine hand and in all thine increase.
 Deut. 16,15.
 Eccl. 12,1. And remember thy Rock and thy Creator
 When the good cometh which He shall bring
 thee;

33

שמח בחור

שמח בחור בילדותך ואברה פרי שמחתך
אתה ואשת נעוריך הבאה אל-ביתך:

יקר ברכת אל מיוחד
תבואתה לראשך יחד
וביתך שלום מפחד
וכל-מתקומם בך נכחד

5

ואם-תשכב לא-תפחד ושכבת וערבה שנתך:

הדרך חתני רכב וצלח
ותפארתך העלה ושלח
ולב איביך אל יפלח
וחטאת נעוריך יסלח

10

ויברכה בכל משלח יך וכל-תבואתך:

וזכר צורך ובוראך
בעת מבוא הטוב יביאך

For children, in course of the days, shall
come to thee,

Deut. 33,25.

And as thy days, so shall thy strength be.
Blessed be thou in thy coming in

Deut. 28,6.

And blessed be thou in thy going out.

Thy word shall be with men of perfection,
So thou be discreet wherever thou turn;
And thine house shall be firmly builded,
And "Peace," thou shalt call and God shall
reply,

Isa. 58,9.

And peace shall be thine habitation, and with
the stones

Job 5,23.

Of the field thy covenant.

Thine honour shall ascend, and tarry not,
And thee shall He call, yea, shall choose,
And thy light in the night and the gloom
Then shall break through like the dawn;
And for thee, from the womb of the morning,
The dew of thy youth!

Isa. 58,8.

Ps. 110,3.

כִּי בְנֵי יָמִים יְבוֹאוּךָ
וּכְיָמֶיךָ דָּבָאָךְ

15

בְּרוּךְ אַתָּה בְּבֹאֶךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

דְּבָרְךָ בְּמַתִּי תָם תִּקְנָה
לְמַעַן תִּשְׁכַּל בְּכָל תַּפְנָה
וּבֵיתְךָ יְכוֹן וַיִּבְנֶה
וְשָׁלוֹם תִּקְרָא וְאֵל יַעֲנֶה

20

וְשָׁלוֹם נִוְתַךְ וְעַם־אֲבִי הַשְׁדָּה בְּרִיתְךָ:

הַזֶּה יַעֲלֶה וְלֹא יֵאָחֵר
וְאוֹתְךָ יִקְרָא גַם יִבְחָר
וְאוֹרְךָ בְּלִילוֹת וְשִׁחַר
אִזּוּ יִבְקַע כְּשִׁחַר

25

וְלֶךְ מִרְחֹם מְשַׁחַר טַל יִלְדֶּתְךָ:

34

AMID THE TREES OF EDEN

Thou who, amid the trees of Eden, art a
 flowering myrtle tree,
And amid the stars of heaven, art the bright
 Orion,
God hath sent to thee a cluster of pure myrrh
Of His own work, not the perfumer's skill.

The dove from whom, that day she nested
 in the myrtle tree,
The myrtle stole her fragrance and gave forth
 perfume—
Ask not, while with her, for the sun to rise;
She asketh not, with thee, for the rising of the
 moon.

34

בין עצי עדן

— — — — — | — — — — — | — — — — —

את בין עצי עדן הדס פרס
 ובכוכבי שחק כסיל זרח
 שלח לך האל צרור מפרדרור
 ממעשיו לא מעשה רקח
 יונה אשר יום קננה בין ההדס
 גנב הדס ריחה ונתן ריח
 אל-תשאלה עמה עלות שמש כמו
 לא-תשאלה עמך עלות ירח:

35

UNTO THE STARS TO REACH THEE

Would that morning might pursue me with
the wind
That kisseth her mouth and swayeth her body;
And would the clouds might bear to her my
greeting—
Then, like her frame, so would the hardness
of her heart be moved.
Thou gazelle, that choosest to rest upon the
stars¹,
Have pity upon him who must fly unto the
stars to reach thee.

¹ The Bear.

35

עדי עש יעופף

— — — — — | — — — — — | — — — — —

לו שחרים ירדפוני ברוח
 המנשק פיה וגופה ינופף
 ועננים לו נשאוו לה שלומי
 אז כמתנה קשי לבבה ירופף
 יעלה בחרה עלי־עש מנוחה
 רחמי את־אשר עדי־עש יעופף:

36

THE GARDEN OF HIS DELIGHT

Cant. 4.16. Let my belovèd come into his garden
 Cant. 1,12. And prepare his table and his seat,
To feed in the gardens.

The glorious flowers of the garden of his
 delight—
 On these shall he set his eyes,
To gather lilies;

Cant. 7,14. And shall eat the hidden fruits,
 The new and old.

My belovèd, turn in to me,
 To my porch and my temples;
To feed in the gardens

Show thyself in my tents,
 Among the beds of mine aloe trees¹.
To gather lilies

Behold, for thee, breasts of pomegranates
 Given for a gift!

My belovèd is mine and I am his
 When I knock at the habitation of his temple;
To feed in the gardens

¹ My tents אֶתֶּלִּי; my aloes אֶתֶּלִּי

36

גן עדנו

----- | ----- א
 ----- | ----- ב
 ----- | ----- ג

יבא דודי לגנו ויכין מסבו וכנו

לרעות בגנים

הוד פרחי גן עדנו עליהם יתן עינו

ללקט שושנים

וארה מגדים צפונים חדשים גם ישנים:¹

דודי סורה אלי לאולמי והיכלי

לרעות בגנים

הראה באהלי בינות ערוגות אהלי

ללקט שושנים

האלף שדי רמונים מתנה נתונים:

לי דודי ואני לו בדפקי גוה היכלו

לרעות בגנים

5

10

[¹ Some editions insert after line 5 the following two lines:

בן בני שמרי אקנים ישישון עוד בכתבים

דשנים ורענים Ed.]

- Cant. 2,4. His banner over me is love,
 Cant. 2,6. And his left hand is under my head;
 To gather lilies
 He waters the gardens with a fountain,
 Isa. 33,16. His waters are faithful.
- Ezek. 23,6. The chosen of desire are met:
 They disport themselves in the garden of
 love;
 To feed in the gardens
 Jer. 2,21. Precious plants they plant,
 Isa. 6,13. Holy seed they sow,
 Ezra 9,2. *To gather lilies*
 Isa. 17,10. Cuttings of glorious trees,
 Plants of pleasantness.
- Num. 24,5. How goodly are the tents
 Where the children of nobles meet,
 To feed in the gardens
 Sitting under the shadows,
 In the gardens by the aloes.
 To gather lilies
 God shall give them a heritage of joy—
 Ps. 127,3. Children—the heritage of the Lord.

וְעָלִי אֶהְבֶּה דָגְלוֹ וְתַחַת לְרֹאשִׁי שְׂמֹאלוֹ
 לְלֶקֶט שׁוֹשָׁנִים מִימִיּוֹ נֶאֱמָנִים:

15

בְּחֹרֵי חֶמֶד נִפְגְּעוּ בֶּן אֶהְבֶּה יִשְׁתַּעֲשְׂעוּ
 לְרַעוֹת בָּנִים וְזָרַע קֹדֶשׁ יִזְרְעוּ
 נְטָעֵי שׁוֹרֵק יִטְעוּ לְלֶקֶט שׁוֹשָׁנִים
 שְׁתִּילֵי הוֹד נִצָּנִים נְטָעֵי נַעֲמָנִים:

20

מִהִטְבוֹ אֱהָלִים שֵׁם נִפְגְּעוּ בְּנֵי אֲצִילִים
 לְרַעוֹת בָּנִים וְשִׁבְתֶּם תַּחַת צָלִים
 כְּנָנוֹת עָלֵי אֱהָלִים לְלֶקֶט שׁוֹשָׁנִים
 אֵל יִנְחִילֵם עֲדָנִים נִחַלַת אֲדָנֵי בָנִים:

25

[¹ The translator seems to read כְּנָנוֹת, which makes better sense. Ed.].

37

DOVE BESIDE THE WATER BROOKS

Cant. 5,12. Dove beside the water brooks—
 Gen. 3,6. A delight is she to the eyes.

Job 28,1. Lo, there is a mine for silver,
 But one like my dove, who can find?
 Cant. 6,4. Beautiful is my love like Tirzah,
 Comely as Jerusalem.

Why turneth she hither and thither
 To dwell in tents,
 Since in my heart is a camp for her dwelling,
 Ps. 104,25. Great and wide?

Her bosom hath taken spoil of my heart
 And wrought upon me
 Enchantments, which the magicians
 Of Egypt could not do.

37

יונה על אפיקי מים:

זולת לשבת חתונה

יונה על-אפיקי מים

תאונה היא לעינים:

הן יש לכסף מוצא

וביונתי מי ימצא

יפה רעיתי בתרצה

5

נאונה כירושלים:

ולאנה ואנה חפנה

לשכן באהלים והנה

בלבבי לשכנה מחנה

גדול ורחב ידים:

10

ידיה ללבי שסו

ויעשורבי וינסו

להטיהם אשר לא יעשו

כן חרטמי מצרים:

Consider the glory of a precious stone—
How it is red and how it is white;
And marvel to behold upon one stone
Seven facets.

Zech. 3,9.

Num. 11,7.

Turn for me into honey the gall of adders:
For every man marrieth for substance,
But I give my heart to thee
A double portion.

I Sam. 1,5.

Cheek of lilies, and mine eyes gathering;
Breasts of pomegranates, and mine hands
harvesting;
If thy lips be glowing coals
Then let my jaws be tongs!

Thy two locks of hair are like an ambush
For the wolves of evening;
The light of thy cheek mingleth with them
Like morning light amid the shadows.

A graceful doe, like gold of Ophir,
With her light she shameth the light of day;
Like the moon, like paved work of sapphire,
As it were the very heaven.

Ex. 24,10.

הוד אבן יקרה הבן
איד תאדם ואיד תחלבן
ותמה בחזות על-אבן
אחת שבעה עינים:

15

הפכילי לצוף ראש פתן
כי כל-איש בהון יתחתן
ואני לך לבבי אמן
מנה אחת אפים:

20

לחי שושן ועיני קטפים
שדי רמון וידי אספים
אם שפתותיך רצפים
מלקוחי מלקחים:

25

ושתי מחלפות כאורב
משערך ואבי ערב
אור לחידך במ מתערב
כאור בקר בין ערבים:

30

יעלת-חן וכתם אופיר
במאורה מאור יום תחפיר
ולבנה כלבנת ספיר
וכעצם השמים:

There is no darkness before her radiance,
Her lamp is not quenched at night;
To the light of day her light is joined,
Till it be sevenfold.

Prov. 31.18.

Isa. 30,26.

This lover hath no friend at his side:
Come thou, be a help for him.
For it is not good that man should be alone,
But goodly to be twain.

Gen. 2,18.

Eccl. 4,9.

Ezek. 16,8.

The times of love draw nigh to thee,
The season cometh to make us one;
So shall draw near the time of times
To the dancing of two camps.

Cant. 7,1.

חֲשֵׁךְ אֵין לִגְדֹּד זְהָרָה 35
 לֹא־יִכְבֶּה בְּלִילָה נֶרָה
 וְעַל־אֹר יוֹם נוֹסֵף אֹרָה
 וַיְהִי לְשִׁבְעָתַיִם:

זֶה דוֹד וְאֵין רַעְיָה לְצִדּוֹ 40
 בָּאֵי הֵי עֶזֶר כְּגִגְדּוֹ
 כִּי לֹא־טוֹב הָיִיתוּ לְבִדּוֹ
 וְטוֹבִים הָשָׁנִים:

קָרְבוּ לָךְ עֲתוֹת דּוֹדִים
 וּבֹא מוֹעֵד לְהִיּוֹת אֶחָדִים 45
 כֵּן יִקְרַב מוֹעֵד מוֹעֲדִים
 לְמַחֲלַת הַמַּחֲנִים:

38

FORSAKEN

(The Hebrew text is translated from an Arabic song)

(For rhymed version see page 161)

I am of little worth and poor when parted
From my glory, and my limbs become like a
shadow,
Until I am grown old, but not by reason of
my years.
For lo, my witnesses—the years of my pil-
grimage!
But I have grown old in his faithlessness;
for if indeed
He would return to me, my youth too would
return.

38

לפרוד

העתקה משיר ערבי

● — — — — — | — — — — — | — — — — —

נִקְלוּתִי וְנִדְלוּתִי לְפָרוּד
צָבִי וַיְהִי כַצֵּל יֶצְרִי
עָדִי שָׁבְתִי וְלֹא מָרַב שְׁנוֹתִי
וְהֵן עָדִי שְׁנֵי חַיֵּי מְגוּרִי
אֶכֶל שָׁבְתִי בְּבִגְדֵרְכִי וְאֵלּוּ
יִשׁוּבְנִי יִשׁוּבוֹן לִי גְעוּרֵי:

III. POEMS OF FRIENDSHIP

39

TO RABBI ISAAC THE ORPHAN

Earth, like a little child, was sucking
 But yesterday the rains of winter, with a
 cloud for nurse;
 Or she was a bride prisoned by the winter,
 Whose soul was yearning for the times of love.
 She longed for the wooing-time until the
 summer came,
 And then the longing heart was healed.
 With raiment of golden terraces and broidered
 work of linen, she is like a maiden
 Delighting, revelling in her fair attire;
 Each day she maketh changes in her broideries
 And apportioneth apparel unto all about her.
 From day to day she changeth the colours of
 her plants
 From hue of pearl to sard and emerald.¹
 White is she now and green, and now she is
 red;
 She is like a fair one kissing her belovèd.
 So beautiful are her flowers that meseemeth
 She hath robbed the very stars on high.

¹ For alternative renderings in English of names of precious stones, see *British Museum (Natural History) Special Guide (No 5) to Exhibition of Animals, Plants, and Minerals mentioned in the Bible*, sec. ed. London, 1911.

39

בך הגביר יצחק

|| — — — — | — — — — | — — — — ||

אֶרֶץ כְּלִדָּה הִיְתָה יוֹנָקָה
 וְשָׁמִי סָתוּ אֶתְמוֹל וְעַב מִיִּנְקָה
 אוּ הִיְתָה כְּלָה כְּלוּאָה בְּסָתוּ
 נִפְשָׁה לְעֵתוֹת אֶהְבָּה שׁוֹקֶקֶת
 חֲשָׁקָה לְעֵת דּוֹדִים עַדִּי נָגַע זְמַן
 קִיץ וּבוֹ נִרְפָּא לִבִּי חֲשָׁקֶת
 בְּלִבוֹשׁ עֲרוּגָת פֶּזַ וְרִקְמַת שֵׁשׁ כִּבְת
 מִתְעַנְּגָה בְּלִבוֹשׁ וּמִתְפַּנֶּקֶת
 כְּלִיּוֹם חֲלִיפּוֹת הַרְקָמוֹת תַּחֲלִיף
 וּלְכִלְסִיבִיָּה כְּסוֹת חֲלָקֶת
 מִיּוֹם לִיּוֹם עֵינִי צִמְחִים תַּהֲפֹךְ
 עֵין דֶּר לְעֵין אָדָם וְעֵין בְּרָקֶת
 תַּלְבִּין וְתוֹרִיק עֵת וְגַם עֵת תַּאֲדִים
 תִּמְשִׁיל צְבִיָּה אֶהְבָּה נִשְׁקֶת
 יְפוּ פֶרֶחֶיהָ מְאֹד עַד אֶחָשׁוּב
 כִּי כּוֹכְבִּי־אֵל הִיְתָה עֲשָׁקֶת

5

10

15

Cant. 4,13.
Ps. 78,21.

The garden of her plants have we sought early
With the daughter of the vine, that burneth
with flames of love—

Cold as the cold snow in the hand of him that
holdeth her,

But within him she is like a kindling fire:
Out of an earthen vessel she riseth like the
sun;¹

We bring a cup of onyx and she is poured forth.
With her we walk under the shadows, about
The garden that laugheth through the weeping
of the showers;

That rejoiceth while the tears of the clouds
are on her face,

Like a sprinkling of crystals scattered from a
necklace;

That is glad for the swallow's voice, as for
sweet wine,²

Nahum 2,8.
Ezek. 7,16.

And the voice of the dove cooing and taking
sweet counsel,

Nahum 2,5.

Singing through her leaves as a maiden singeth
Through her veil, leaping and flitting to and fro.

My soul seeketh eagerly for the morning wind,
For therein it embraceth the perfume of the
belovèd—

The wind that playeth with the myrtle to
make it waft

Its perfume to them that love, but are very
far away.

¹ תָּרַשׁ "earthen" and תָּרַם "the sun" are identical in sound.

² This for the sake of the similarity in sound in the words תָּשִׁישׁ סִים and עָסִים

פָּרִדְסִי שְׁלַחִיָּה שְׁחַרְנוּהוּ בְּבֵת־
 נָפֹן בְּרִשְׁפֵּי אֲהָבָה נִשְׁקָת
 קָרָה בְּקֹר שְׁלֹג בְּיַד תַּפְשָׁה אָבֵל
 בִּינֹת קָרְבִּיו הִיא כָּאֵשׁ דּוֹלָקָת 20
 מִתּוֹךְ כְּלֵי חָרֶשׁ בְּחָרֶס תַּעֲלֶה
 נְגִישׁ כְּלֵי שֹׁהֵם וְהִיא מוֹצֶקֶת
 בָּהּ נִהְלָךְ תַּחַת צִלָּלִים עַל־סָבִיב
 גָּנָה לְבִכִּית הָרָבִיב שִׁחָקָת
 תִּשְׁמַח וְדִמְעַת עֵב בְּפָנֶיהָ רָסִים 25
 בּוֹרֶק בְּדִלָּח מַעֲנֶק זֹרָקָת
 תִּשְׁשִׁי עָלֵי קוֹל סִים בְּעַל עָסִים וְקוֹל
 יוֹנָה מְנַהֶגֶת וְסוֹד מִמֶּתֶקֶת
 תֵּרֶן בְּעֵד עֵלָה כְּרֹן עֲלָמָה בְּעֵד
 מָסֹד וְרִקְדָּת וּמִשְׁתַּקְשָׁקָת 30
 נִפְשֵׁי לְרוּחַ הַשְּׁחָרִים שִׁחָרָה
 כִּי בָהּ לְרִיחַ הַיִּדִיד חֲבָקָת
 רוּחַ מִשְׁחָקָת וְתִנִּיף הַהֶדֶס
 רִיחוֹ לַחֲשָׁקִים רָחֲקוּ מִרְחָקָת

And the myrtle boughs rise proudly aloft and
bend low,

And the palm branches clap their hands at
the singing of the birds,

Waving and bowing before the face

Of Isaac, and the whole world laughing with
his name;

Gen. 21,6.

For she said, "Hath not God made me to
laugh

Since I take fast hold of the cords of Isaac?"

I speak, and none denieth my words, in praise
Of his honour; and every ear that hearkeneth
consenteth.

The fame of all princes is divided between
good and evil,

Yet surely is his name only good without
dissent.

How sweet to mine ear to hear of him
While my soul is busied in remembering him;
Aye, beholding his likeness, it addeth the more—
Even twofold praise, re-echoing the song.

Prov. 25,1.

Of thee, O lordly Isaac, my tongue shall sing

Isa. 32,4.

Glowing words, flowing songs without pause;

For I make a covenant with thee, for the days
of my life,

That my tongue shall not be silent from thy
praise.

Which shall I set first of thy praises,
Since thy soul is joined to every honour?

With thee do noble thoughts pitch their
tents;

- וסַעִיף הַדָּם יִגָּאֵה וַיִּכְפֹּל וּכְף
 תָּמַר בָּרֶן צָפוֹר לְכָף סַפָּקַת
 מִתְנוּפָפָה מִשְׁתַּחֲוָה נֶגֶד פָּנַי
 יִצְחָק וְתָבֵל עִם־שְׁמוֹ צִחְקַת
 תֹּאמַר הֲלֹא עָשָׂה אֱלֹהִים לִי צָחוֹק
 כִּי בַעֲבַת יִצְחָק אָנִי מַחֲזֹקַת
 אָמַר וְאִין מְשִׁיב אֲמָרִי עַל־שִׁבְח
 הוֹדוּ וְאִזְנוֹן שְׁמָעָה מִצְדָּקַת
 שֵׁם כָּל־נְדִיבִים נִחְלַק אֶל־טוֹב וְרָע
 אָכֵן שְׁמוֹ רַק טוֹב בְּלִי מַחֲלָקַת
 מַה־נֶּעֱמָה אֲזֹנִי בְּשִׁמְעוּ בְּאֶשֶׁר
 נִפְשִׁי בִּזְכְּרוּ הִיָּתָה עוֹסְקַת
 אֵךְ בִּחְזוֹתָהּ אֶת־דְּמוּתוֹ יִסְפָּה
 שִׁבְח וְכִפְלִים לְשִׁיר מַעֲתָקַת
 בְּךָ הַגִּבִּיר יִצְחָק לְשׁוֹנֵי תַעֲנָה
 צָחוֹת וְשִׁיר תַּחֲבִיר וְלֹא־מַפְסָקַת
 כִּי אֶכְרַתָּה עִמָּךְ יְמֵי חַיֵּי בְרִית
 מִמֶּהֱלָלְךָ בְּלִיתָהּ שִׁתְקַת
 מַה־זֹּאת אֶקְדֵּם מִשְׁבַּחֲךָ וְהֵן
 נִפְשֶׁךָ בְּכָל־מִינֵי יָקָר מְדַבֶּקַת
 בְּךָ הַנְּדִיבוֹת אֱהַלִּיהֶם תִּקְעוּ

35

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55

- Jud. 4,10. Unto thee understanding calleth a camp
together.
- Prov. 7,18. Thy soul hath taken her fill of the love of
knowledge
And penetrateth unto the last secret;
For she hath found her a nest in thy heart,
Delighting herself in thee and leaning upon thee.
Therefore be fruitful and multiply and give
as heritage to thy seed
The spirit of nobleness which is thine and the
liberal hand;
And see children's children unto thy children,
and may a cloud
Be pouring forth mercy upon them.

ולך תבונה מחנה מועקת
 נפשך בדודי התבונה רותה
 ולתעלמה אחרית בודקת
 כי מצאה קן לה בלבך ותהי
 משתעשעה עמך ומתרפקת
 לכן פרה ורבה והנחל ורעד
 רוח נדיבה לך ויד מענקת
 וראה בני בנים לבניך ועב
 חסד עליהם תהיה יוצקת:

40

TO RABBI SAMUEL HA-NAGID

- Nahum 3,17. The chosen of crowns
 For the chosen of crowned,
 And the song of songs
 For the prince of princes!
- Isa. 21,6. Set thou a watchman;
 What he seeth let him tell:
 He will see the chariot
 Of Samuel the Prince;
- Ex. 15,20. And timbrels and dances
 Ranged round about him;
 For every neck a chain
- Ezek. 16,11. And on every hand a bracelet;
 He goeth out in his thousands,
- Num. 9,16. And so may he ever be—
 To rescue the martyrs,
 To loose the bound.
- Ps. 45,3. Thou art fairer
 Than the sons of men—
 So art thou worthy
 To be their prince.
- Isa. 4,5. Thy shadow is a canopy
 Over all their glory,
- Jer. 29,7. Their peace is in thy peace,
 And of thine honour is their honour;
 In thy shadow they live
 Among a nation that enslaveth them,

40

שמואל הנגיד

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למבחר מנזרים
לשר השרים:

מבחר נזרים
ושיר השירים

אשר יראה יגיד
שמואל הנגיד
אשר סביביו העמיד
ועל-כל-יד צמיד
וכן יהיה תמיד

העמד המצפה
וראה מרכבת
ותפים ומחלות
לכל-צואר רביד
יצא באלפיו

5

והתר נאסרים:

להציל נמסרים

מבני אדם
להיות נגידם
על-כל-כבודם
ומהודך הודם
עם-גוי מעבירים

יפיפית
וכן זכית
וצלך חפה
שלומם בשלומך
בצלך יחיו

10

- Cant. 2,2. Like lilies abiding
In the midst of thorns.
- II Kings 2,11-12. He is a chariot for his people
And he their horseman,
Prov. 15,4. And a tree of life and healing,
Ezek. 47,12. Bringing forth new fruit every month,
By the rivers of righteousness
Jer. 17,8. Spreading out his roots.
I Kings 10,8. Happy are his servants,
II Chron. 9,7. And happy are his men;
He ruleth yet with God
Hosea 12,1. And is faithful among His saints.
- And his works are brought to remembrance
To teach uprightness.
- The hearts of the proud ones of Shinar¹
Cry out to behold him,
And the councillors of Egypt
Yearn after his mouth;
For his thoughts
In God's secret counsel are shining,
When a man inquireth
Of the word of God.
II Sam. 16,23. He is a refuge and a strength
To those trembling and astounded
- In dens of young lions,
Cant. 4,8. On mountains of leopards.
- Unto the uttermost part of the earth,
Take wing,² O my songs!

¹ Babylon:

² Reading כנף "wing". Another reading is יד "hand".

בין הדרדרים:

בשושנים דרים

והוא פרשיו
יבכר לחדשיו
ישלח שרשיו
ואשרי אנשיו
ונאמן עם קדושיו

הוא לעמו רכב
ועץ חיים מרפא
על פלגי צדק
אשרי עבדיו
עוד רד עם אל

15

ללמד מישרים:

ומעשיו נזכרים 20

לחזותו יהים
אחרי פיו נגהים
בסוד אל נגהים
בדבר האלהים
חרדים ותמהים

לב ואוני שנער
ויועצי מצרים
כי מחשביו
כאשר ישאל איש
מחסה ועז לו

25

והרי הנמרים:

במעונות בפירים

שאו כנף, רנני!

אל-כנף הארץ

Publish tidings in Spain

To my brethren and my sons,
That I minister

Unto Samuel, the chief of my princes,
And Samuel doth minister

I Sam. 2,18.

Before the face of the Lord;

And I had not believed to see

That which mine eyes have beheld—

Prov. 12,18.

A tongue of healing for bodies,

And life for the flesh.

לְאָחִי וּבְנֵי
שְׁמוּאֵל רֹאשׁ קְצִינֵי
אֶת־פָּנַי יי
אֲשֶׁר רָאוּ עֵינַי

וּבִשְׂרוּ בְּסֶפֶד
כִּי אֲנִי מְשֻׁרָת
וּשְׁמוּאֵל מְשֻׁרָת
וְלֹא־הֶאֱמַנְתִּי רֹאוֹת

30

וְחַיֵּי בְּשָׂרִים:

לְשׁוֹן מְרַפָּא פְּנֵי

41

TO RABBI MOSES IBN EZRA—
ON PARTING

We know thee, O separation, from the days of
youth,

Jud. 5,21.

And the river of weeping—that ancient river!
Shall we strive with fate, that hath not sinned,
And with days, though days bear no iniquity?
They run in circles, in a right course,
And naught is perverse nor crooked in the
Heights.—

Can this be a new thing, since naught in the
world is new,

And since her laws are inscribed by the
finger of God?

And how shall her words change, since they
all

Ps. 77,11.

Are sealed by the ring on the right hand of
the Most High?

And every cause is re-found in the circuit,
And every new thing hath been already many
times;

Gen. 25,23.

And man is united but to be parted again,
To bring forth out of one nation many nations.

Gen. 11,1-9.

For had not the sons of man been divided
from of old,

Then would the earth not be filled with peoples.

41

לנדר משה

— — — — —

יִדְעֲנוּךְ נִדְרֵי מִימֵי עֲלֻמִּים
 וְנַחֲל הַבְּכִי נַחֲל קְדוּמִים
 הִרְבַּעַת עִם הַזְּמַן עַל־לֹא חֲטָאָה
 וְעַם־יָמִים וְאֵין עֶז לְיָמִים
 פְּלָכִים הֵם בְּקִרְצָדֶק יְרוּצוֹן
 וְאֵין נִפְתָּל וְעֵקֶשׁ בְּמִרוּמִים
 הִזָּה חֲדָשׁ וְאֵין תָּבֵל חֲדָשָׁה
 וְחֻקֶּיהָ בְּאַצְבָּע אֵל רְשׁוּמִים
 וְאֵיךְ יִשְׁנֶה דְּבָרֶיהָ וְכֵלֶם
 בְּטִבְעֶת יָמִין עֲלִיוֹן חֲתוּמִים
 וְכִלְסָבָה מְצוּאָה בְּמִסְבָּה
 וְכִלְחֲדָשׁ כְּבֹר הִיָּה פְעָמִים
 וְלֹא חֲבֵר אָנוּשׁ כִּי אִם־לִפְרֹד
 לְהוֹצִיא מִלֵּאם אֶחָד לְאֵמִים
 וְלֹלֵא נִפְרְדוּ מֵאֵז בְּנִי־אִישׁ
 אֲנִי לֹא־מִלֵּאָה אֶרֶץ עֲמָמִים

5

10

15

- A thing may be which is both good and evil,
 Prov. 3,8; 14,30. That hath in it both marrow and rottenness
 for the bones:
- Isa. 8,21. If a man wax wrathful he curseth his day,
 And denounceth his angered moments;
 Yet that is the day that others bless,
 Job 21,13. The very day they spend in pleasantness.
 Moreover, all food in the mouth of the healthy
 man is like honey,
 But honey in the mouth of the sick is like
 juniper.¹
 And as for him that sorroweth, the lights are
 dark to his eyes:
 He seeth them not—they are hidden from him—
 Ex. 40,35. Like mine eyes, on this day when the cloud
 resteth upon them,
 When they pour forth floods at the parting
 from Moses—
 The fount of wisdom, in whose mouth I find
 The place of gold, the mine of purest ore.
- Friendship bound up my soul with his soul
 While the chariots of flight were not yet
 harnessed,
 While as yet my soul had not adventured upon
 parting,
 And the sons of the days were all with us
 complete.
 The daughters of the days did bear us singly,
 But the daughter of love bore us as twins,
 Cant. 5,13. In faithfulness, upon a bed of spices,

¹ Compare Marcus Aurelius: VI, lii.

וַיֵּשׁ דְּבַר אֲשֶׁר יִיטֵב וַיַּרְע
 וּבּו שְׁקוּי וַרְקֵב לְעַצְמִים
 בַּהֲתַקְצֹף אָנוּשׁ יוֹמוֹ יִקְלָל
 וַיִּקֵּב אֶת־רִגְעָיו הִזְעוּמִים 20
 וְהוּא הַיּוֹם יִבְרַכּוּהוּ אַחֲרִים
 אֲשֶׁר אֹתוֹ יִבְּלוּ בְּנֻעִימִים
 וְכָל־מֵאֵכֶל בְּפִי בְּרִיא כְּנֹפֶת
 וְהַנֹּפֶת בְּפִי חִלָּה רְתֻמִּים
 וְדֹאגַ יִחְשְׁכוּ אוֹרִים בְּעֵינָיו 25
 וְלֹא יֵרָאֵם וְהֵם לוֹ נַעֲלָמִים
 כְּעֵינֵי יוֹם שָׁכֵן עֲנָן עֲלֵיהֶם
 לְנֹד מִשָּׁה וְהֵם יִרְדּוֹת וְרָמִים
 מְקוֹר חֲכֻמָּה אֲשֶׁר אִמְצָא בְּפִיהוּ
 מְקוֹם הַפֹּז וּמִחְצֵב הַכְּתָמִים 30
 יְדִידוֹת קִשְׁרָה נְפֹשֵׁי בְּנִפְשׁוֹ
 בְּעוֹד רִכְבִּי נֹדֵד אֵינָם רְתוּמִים
 בְּעוֹד לֹא נִסְתָּה נְפֹשֵׁי פְרִידָה
 וְאַתָּנוּ בְּנֵי יָמִים שְׁלָמִים
 יִלְדוּנוּ בְּנוֹת יָמִים פְּרָדִים 35
 וּבֵת־אֶהְבָּה יִלְדָּתְנוּ תְּאוֹמִים
 אֲמָנִים עַל־עֲרוּגַת הַבִּשְׁמִים

- Isa. 66,11. Sucking the breasts of the daughter of the vineyards.
 I remember thee upon the Mountains of Separation
 Which were but yesterday, through thy presence, the Mountains of Spices,¹
 And mine eyelids are tarnished with tears,
 Isa. 9,4. And the tears defiled with blood.
- I remember thee, and am remembered, in the days
 That we passed, and they were like dreams.
 Time, the deceiver of all men, hath given me in exchange for thee
 Jer. 9,7; Ps. 55,22. Such as have war in their heart and peace in their mouth.
 I speak with them, even though I find within their mouth,
 Num. 11,5. In lieu of thy manna, leeks and garlic.
 My rage and my wrath is upon those foolish ones
 Isa. 5,21. Who are wise in their own eyes,
 Who call their falsenesses faiths,
 And call my faith superstition;
 Who sow and reap their ears of corn
 And rejoice in them even though they be blasted.
 The exterior of knowledge is as earthenware²

¹ Compare Cant. 2,17 הָרִי בָשָׂם and 8,14 הָרִי בָשָׂם.

² Brody had read this obscure passage וְצִנִּי דָבָר חֲקֵמָה חֲדָשִׁים.

See, however, his subsequent illuminating note to the Hebrew text No. 41, line 55, which I have now followed.

וַיִּגְקִי שֹׁד שְׂדֵי בֵּית הַכֹּהֲנִים

זְכַרְתִּיהָ עָלֵי הָרִי בְתָרִים

תָּמּוּל הָיוּ בֶּךָ הָרִי בְשָׁמִים

40

וַעֲפַעֲפִי מְגוֹלָלִים בְּדַמָּעָה

וְהַדְמָעָה מְגוֹלָלָה בְּדָמִים

זְכַרְתִּיהָ וְנִזְכַּרְתִּי לַיָּמִים

עֲבָרְנוּמוֹ וְהָיוּ כִּחֲלָמִים

הַמִּירָה לִי זָמַן בְּגֵד בְּכָל-אִישׁ

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אֲשֶׁר לָבוּ קָרַב וּבָפִיו שְׁלוֹמִים

אֲדַבֵּר-בָּם וְאִם אֲמַצָּא בְּפִיהֶם

תְּמוּנַת מִנְּהָ חֲצִיר וְשׁוּמִים

חֲמָסִי וְחֲמָתִי עַל-פִּתְאִים

אֲשֶׁר הִמָּה בְּעֵינֵיהֶם חֲכָמִים

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אֲשֶׁר קָרְאוּ לְשִׁקְרֵיהֶם אֲמוֹנוֹת

וְקָרְאוּ שֵׁם אֲמוֹנָתִי קִסְמִים

אֲשֶׁר זָרְעוּ וּקְצְרוּ שִׁבְלֵיהֶם

וְשִׁמְחוּ בָם וְאִם הִמָּה צָנָמִים

וְחִיצוֹנֵי דְבַר חֲכָמָה חֲרָשִׁים

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To cover up the innermost pearls;
 But torches are mine wherewith to search
 his chambers,
 And to bring forth from his hidden treasures
 the gems.¹

Gen. 37, 7.

And I cannot rest until the sheaves
 Bow down in wisdom to my sheaf.
 And when a fool seeketh the secret, I answer
 him:

Prov. 11,22.

What hath a ring of gold to do upon a swine's
 snout?

And how, upon a sterile place, should I seek
 For my clouds to drop their rains?

And my need from fortune is light and pass-
 ing,

Like the need of the soul for the body,
 Which, in so far as it holdeth her she giveth
 it life,

But when it wearieth she abandoneth it like
 an effigy.

¹ The wisdom of his friend.

לְבָסוֹת הַפְּנִינִים הַפְּנִימִים
 וְלִי נֵרוֹת אֶחָפְשִׁיבָם חֲדָרָיו
 וְאוֹצִיא מִגִּנּוּיוֹ הַלְשָׁמִים
 וְלֹא־אֶשְׁקֹט עַד־יִתְשַׁחֲנוּן.
 בְּחֻקָּמָה לֹא־לָמַתִּי אֱלֹמִים
 וְסָכַל כִּי יִבְקֹשׁ־סוֹד עֲנִיתִיו
 עָלִי אֵף הַחֲזִיר מִה־לְנוֹמִים
 וְאֵיךְ עַל־לֹא מָקוֹם יָרַע אֲבַקֵּשׁ
 עֲנִי לַעֲרַף עָלָיו גִּשְׁמִים
 וְצֹדְכִי לְזָמֶן נָקַל וְנִדְמָה
 כְּמוֹ־צֶרֶךְ נִשְׁמָה לְנוֹשְׁמִים
 אֲשֶׁר מִדִּי יִכִּילוּהָ תַחֲזִים
 וְאִם־נִלְאוּ עֲזָבְתָם צִלְמִים:

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THE PASSING OF RABBI BARUCH^{*}

Joel 1,14; 2,15. Why do the people call a solemn assembly?
Let them alone, for bitter

II Kings 4,27. Is the soul of all the people.

The Law is perished from Sinai,
And they thirst for the word of the Lord,
Ex. 17,1. But there is no water to give drink to the
people.

Ex. 9,3. Lo, the hand of the Lord hath been
Against the great mountain that was
I Sam. 9,2. High over all the people.

The sun and the moon have gone down,
And heavy cloud is upon the mountain,
Ex. 19,16. And trembling seizeth all the people.

The destroying angel hath set his face,
Ezek. 10,2. Hath filled his arms with coals of fire,
Ex. 24,8. And hath sprinkled them on the people.

I moan and cry in my burning fire,
I say unto Fate in the bitterness of my soul:
Ex. 5,22. Why hast thou dealt ill with this people?

Lo, all mine assembly thou madest desolate
Job 16,7. The day thou didst raise to the skies
Ps. 89,20. One chosen of the people.

^{*} According to Harkavy, Rabbi Baruch ben Isaac ben Baruch Albalia. See *Jewish Encyclopedia* I, p. 321.

42

הרב ברוך

מִה־לָּעַם יִקְרָאוּ עֲצָרָה הַרְפֵּה־לָּהֶם כִּי־מָרָה
נִפְשׁ כָּל־הָעָם:

אֲבָרָה תוֹרָה מְסִינִי וַיִּצְמָאוּ לְדַבֵּר אֲדָנִי
וְאִין מַיִם לְשִׁתּוֹת הָעָם:

הִנֵּה יֵד־אֲדָנִי הוֹיָה בְּהִרְהַגְדוֹל אֲשֶׁר הָיָה
נִבְהָ מְכַל־הָעָם:

בָּאוּ שָׁמֶשׁ וְהַסֵּהָר וַעֲנֵן כְּבֹד עַל־הָהָר
וַיִּחַרְד כָּל־הָעָם:

מִלְאָךְ מִשְׁחִית שָׁם פָּנָיו וּמִלֵּא בְרָשָׁפִי אֵשׁ חֲפָנָיו
וַיִּזְרַק עַל־הָעָם:

אֲדָאג וְאֲשָׂאג בָּחַם אֲשִׁי וְאָמַר לְזָמֵן בְּמַר נִפְשִׁי
לָמָּה הִרְעַתָּה לָעָם:

הֵן כָּל־עֲדָתִי הַשְּׁמוֹת יוֹם לְשַׁחַק הַרִימוֹת
בְּחֹזֶר מָעַם:

Cease, for thou workest sore destruction
When thou takest a sword to slay

Jud. 20,2.

The chiefs of all the people.

The cloud hath departed from them,
And the manna hath not come down for them,
And crushed is the soul of the people.

Num. 21,4.

Inheriting and bequeathing the law of the
Judges

From the seed of the Princes

Jud. 5,9.

Who gave themselves willingly among the
people,

His words shone like the light,
And his ways were exceeding high
So that he could not walk in the way of
the people.

Isa. 8,11.

II Kings 12,13. Standing to repair the breach,
Prov. 20,8. And sitting on a throne of righteousness
Ex. 18,13. To judge the people—

Life was the fruit of his law;
Therefore to bear his departure
Is too hard for the people.

Ex. 19,23.

While yet the Chief, Baruch,
Was prepared to battle for me,
I feared not from tens of thousands of
people.

Ps. 3,7.

Meek, lowly of spirit and humble,
The wisdom of his gentle tongue

Isa. 57,15.

Ps. 18,44. Would deliver me from the strivings of
the people.

15 הָרַף כִּי מָאֵד הִשְׁחַתָּ בְּקַחְתָּךְ חֶרֶב וְהִמָּתָה
פָּנוּת כָּל־הָעָם:

עָנָן מַעֲלִיָּהֶם נִפְרָד וְהָמָן עָלֵיהֶם לֹא־יָרֵד
וְתִקְצֹר נֶפֶשׁ הָעָם:

נָחַל וּמִנְחִיל דָּת פְּלִילִים מִזֶּרַע הָאֲצִילִים
20 הִמְתַּנְּדָּבִים בָּעָם:

מָלְיוֹ כָּאוֹר נָגְהוּ וּדְרָכָיו מָאֵד גָּבְהוּ
מַלְכַת בְּדָרְךְ הָעָם:

עָמַד לַחֲזוֹק הַבְּדָק וְיֹשֵׁב עַל־כִּסֵּא צָדֵק
לְשַׁפֵּט אֶת־הָעָם:

25 חַיִּים הָיָה פָּרִי דָתוֹ וְעַל־כֵּן לָשֹׂאת פְּרִידָתוֹ
לֹא־יִוָּכַל הָעָם:

בַּעֲזֹד הָיָה הָרֵב בָּרוּךְ לְהִלָּחֵם בַּעֲדֵי עָרוּךְ
לֹא־אֵירָא מִרְבָּבוֹת עָם:

עָנָן שֶׁפַל־רוּחַ וְדָבָא חֲכָמַת לְשׁוֹנוֹ הִרְכָּה
תַּפְּלִטָּנִי מְרִיבֵי עָם:

In the day of battle he would strive for me,
And on the day of prayer he would bring nigh
The offering of the people.

Levit. 9,15.

The balm and the charm have perished,
And many are the poisonous serpents
Which bite the people.

Jer. 8,17.

Num. 21,6.

His land was like a garden of God,
And now that his lofty branches have fallen,
Surely but grass is the people.

Isa. 40,7.

A fount of wisdom ever growing stronger;
And trusty—for once he had spoken
He was believed of the people.

Job 33,14.

Ex. 4,31.

How sweet were the beauteous words
When Baruch read in the Book
In the ears of the people!

Jer. 36,13.

Guiding with faithfulness, and shepherding,
Seeking those cast out and astray,
So as not to send away the people;

Ps. 80,2.

Ex. 8,25.

A fountain of justice, and its lord,
Interpreter of truth, and its tongue,
Making it clear to the people;

Neh. 8, 7.

A good interpreter, telling of uprightness,
He, by his righteousness, made atonement
For himself and for his people.

Levit. 16,24.

In peace he shall place in his stead
And appoint after him his two sons,
Captains of hosts at the head of the people:

Deut. 20,9.

יוֹם קָרֵב הוּא בְּעֵדֵי יָרִיב וּבְיוֹם תַּפְלָה הוּא יִקְרִיב
אֶת קָרְבֵּן הָעָם:

אֲבֹד הָאָרִי וְהִלַּחֵשׁ וּרְבוּ צַפְעֲנֵי נָחֵשׁ
וַיִּנָּשְׁכוּ אֶת־הָעָם:

הִיָּתָה אֶרְצוֹ כְּגֹן אֱלֹהִים וּבִנְפֹל סַעֲפֵיו הִגְבְּהִים 35
אֲכֹן חֲצִיר הָעָם:

מִמַּעַן חֲכָמָה מִתְנַבֵּר וְנֶאֱמָן כִּי בֶאֱחָת יִדְבֹּר
וַיֵּאֱמָן הָעָם:

מִה־נִּצַּמּוּ אִמְרֵי־שָׁפָר בִּקְרָא בְרוּךְ בִּסְפָר
בְּאֹזְנֵי הָעָם: 40

נִהְגָּ בְּאִמּוּנָה וְרָעָה מִבִּקֵּשׁ נִדָּח וְתַעֲה
לְבַלְתִּי שִׁלַּח אֶת־הָעָם:

מִמַּעַן הִדִּין וְאִדּוֹנוֹ יִמְלִיץ יֵשׁר וּלְשׁוֹנוֹ
מִבִּינִים אֶת־הָעָם:

מִלִּיץ טוֹב יֵשׁרוֹ יִסְפָּר וּבִצְדָקָתוֹ יִכְפָּר 45
בְּעָדוֹ וּבְעַד הָעָם:

בְּשָׁלוֹם יִקְדָּם אֶת־פָּנָיו וַיִּפְקֹד אַחֲרָיו שְׁנֵי בָנָיו
שְׁרֵי צִבְאוֹת בְּרֹאשׁ הָעָם:

A precious son whom God shall instruct,
And a child of delight, his second one—

Gen. 48,19. He also shall become a people.

Ezek. 37,16. And all the house of Israel shall be their
 companions;

Ps. 72,3. In their days shall the mountains bear
 Peace for the people.

בֶּן יִקְרֵא אֵל יְבוֹנָנָהוּ וּבֶן שַׁעֲשׁוּעִים מְשֻׁנָּהוּ
 נָם הוּא יִהְיֶה לָעָם:

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וְכָל־בֵּית יִשְׂרָאֵל חֲבֵרִים בִּימֵיהֶם יֵשְׂאוּ הָרִים
 שְׁלֹם לָעָם:

IV. DEVOTIONAL POEMS

43

BEFORE THEE IS MY WHOLE DESIRE

O Lord, before Thee is my whole desire—
Yea, though I cannot bring it to my lips.

Thy favour I would ask a moment and then
die—

Ah, would that mine entreaty might be granted!

That I might render up the remnant of my
spirit to Thine hand,
Then should I sleep, and sweet my sleep
would be.

When far from Thee, I die while yet in life;
But if I cling to Thee I live, though I should
die.

Only I know not how to come before Thee,
Nor what should be my service nor my law.

Show me, O Lord, Thy ways!
And turn me back from bondage of my folly;

And teach me, while there yet is power in me
To bear affliction; scorn not mine abasement

Ere yet the day I grow a burden on myself,
The day my limbs weigh heavy each on each;

43

אדני נגדך כל תאותי

בקשה

| — — — | — — — | — — — | — — —

אֲדֹנָי נִגְדְּךָ כָּל־תַּאֲוֹתַי
 וְאִם־לֹא אַעֲלֶנָּה עַל־שִׁפְתִי
 רִצּוֹנְךָ אֲשַׁאֲלֶה רָנֵעַ וְאֶגּוּעַ
 וּמִי־יִתֵּן וְתִבּוֹא שְׁאֵלָתִי
 וְאֶפְקִיד אֶת־שְׁאֵר רוּחִי בְיָדְךָ
 וְיִשְׁנָתִי וְעַרְבֵה־לִי שְׁנָתִי
 בְּרַחֲקֵי מָמָד מוֹתִי בְּחַיִּי
 וְאִם־אֶדְבֵּק בְּךָ חַיִּי בְּמוֹתִי
 אֶבֶל לֹא־אֶדְעָה בְּמָה אֶקְדֵּם
 וּמַה־תִּהְיֶה עֲבֹדָתִי וְדָתִי
 דְּרָכֶיךָ אֲדֹנָי לְמַדְנִי
 וְשׁוּב מִמַּאֲסֵר סְכָלוֹת שְׁבוּתִי
 וְהוֹרֵנִי בְּעוֹד יִשְׁבִּי יִכְלֹת
 לְהַתְעַנּוֹת וְאֶל־תִּבְזֶה עֲנוּתִי
 בְּטָרֶם יוֹם אֱהִי עָלֶי לְמִשְׁאֵל
 וְיוֹם יִכְבֹּד קִצְתִּי עַל־קִצְתִּי

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15

When I am bowed despite me, and the moth
Eateth my bones aweary of sustaining me;

And I fare forth whither my fathers fared,
And where they rested find my camping place.

Stranger and sojourner am I on face of earth,
While in her womb is mine appointed home.

My youth, until to-day, hath done its
pleasure:
But when shall I do good for mine own soul?

Eccl. 3.11.

The world which Thou hast set within my
heart
Hath held me back from seeking out mine
end;

And how then shall I serve my Maker, while
A captive to my lust, a slave to my desire?

And how shall I aspire to lofty place?—
Tomorrow morn the worm will be my sister;

And how upon a day of gladness shall my
heart be glad?—
I know not if it shall be well with my to-
morrow;

For lo, the days and nights are pledged to-
gether
All to consume my flesh till I am gone,

To scatter to the wind the half of me,
And half of me restore unto the dust.

וּאֶכְנַע בְּעַל־כָּרְחִי וַיֹּאכַל
 עֲצָמֵי עֵשׂ וְנִלְאוּ מִשְׁאֵתִי
 וְאָסַע אֶל־מְקוֹם נָסְעוּ אֲבוֹתִי
 וּבְמְקוֹם תַּחֲנֹתָם תַּחֲנֹתִי
 כְּגֵר תּוֹשֵׁב אֲנִי עַל־צֶבֶד אֲדָמָה
 וְאוֹלָם כִּי בְּבִטְנָה נִחַלְתִּי
 נְעוּרֵי עַד־הַלּוֹם עָשׂוּ לְנַפְשָׁם
 וּמָתִי גַם־אֲנִי אֶעֱשֶׂה לְבֵיתִי
 וְהָעוֹלָם אֲשֶׁר נָתַן בְּלִבִּי
 מִנְעֵנִי לְבַקֵּשׁ אַחֲרֵיתִי
 וְאֵיכָה אֶעְבֹּד יִצְרִי בְּעוֹרִי
 אֲסִיר יִצְרִי וְעַבְדִּי תַאֲוֹתִי
 וְאֵיכָה מַעֲלָה רָמָה אֲבַקֵּשׁ
 וּמִחָר תִּהְיֶה רָמָה אֲחוֹתִי
 וְאֵיךְ יֵיטֵב בְּיוֹם טוֹבָה לְבָבִי
 וְלֹא אֲדַע הֵיטֵב מִחֲרָתִי
 וְהַיָּמִים וְהַלֵּילוֹת עֲרֵבִים
 לְכַלּוֹת אֶת־שְׁאָרִי עַד־כְּלוֹתִי
 וּלְרוּחַ יִזְרוֹן מִחֲצִיתִי
 וּלְעָפָר יִשְׁיבוּן מִחֲצִיתִי

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35

What can I say? Temptation doth pursue me
As doth an enemy, from youth to age;

And what hath fate for me if not Thy favour?
If Thou art not my lot, what is my lot?

I am despoiled and naked of good works,
Thy righteousness alone my covering—

But why make longer speech, why question
more?

O Lord, before Thee is my whole desire.

וְמָה אָמַר וַיִּצְרֵי יֶרֶךְ פָּנַי
כְּאוֹיֵב מְנַעוּרֵי עֶדְבָּלוֹתַי
וּמַה־לִּי בְּזָמַן אִם לֹא־צוֹנֶךָ
וְאִם אֵינְךָ מְנַתִּי מַה־מְנַתִּי
אֲנִי מִמַּעֲשִׂים שׁוֹלָל וְעָרוֹם
וְצִדְקָתְךָ לְבִדָּה הִיא כְּסוּתִי
וְעוֹד מָה אֶאֱרִיד לְשׁוֹן וְאֶשְׂאֵל
אֲדֹנָי נִגְדֶּךָ כָּל־תַּאֲוֹתַי:

44

A SERVANT OF GOD

Ah, would that I might be a servant of God,
my Maker!

Though every friend were far from me, yet He
would draw me near.

My Maker, my Shepherd,
Thou possessest my soul and my body;
Thou discernest mine aim,
Thou seest my thoughts,
My path and my couch;
And Thou sittest all my ways.

Ps. 139,2,3.

If Thou help me, who shall make me stumble?
If Thou restrain me, who else can set me free?

Mine inmost parts do yearn
To be in communion with Thee,
While yet my cares
Set them afar from Thee,
And my paths incline
From the path of Thy steps.

Lord, teach me! let me tread along Thy
truth,
And gently lead me on in judgment and
condemn me not.

עבד אלוה

[illegible]

מִי־יָבֹנִי

וירמקני

לְצַרֵּי וְלָעִי

בַּנֶּת לַרְעִי

אֶרְחִי וְרַבְעִי 5

אם תעזרני

או תַּעֲצֶרְנִי

הָמוּ קָרְבִּי

אִלָּם עֲצָבִי

10 יטו נתיבי

יהוה למדני

וְלֹאֲט נַחֲנִי

If I am even in youth
Too weak to do Thy will,
How then in old age
Can I yet hope and watch?
O God, heal, I beseech Thee!
With Thee, O God, is the healing.

The day old age shall root me up, and my
strength forget me,
Do Thou not leave me, my God; do not
forsake me.

Jer. 51,18.

Crushed and weak,
I sit and tremble every moment;
Naked and despoiled,
I go on my vain wanderings;
And I am polluted
Through my manifold sins and trans-
gressions.

Between Thee and me—iniquity which di-
videth us,
Holding me back from seeing Thy light with
mine eyes.

Incline Thou mine heart
To do the service of Thy kingdom,
And my thought
Make pure for knowledge of Thy God-
ship;
And in my time of pain
O stay Thou not Thine healing.

לַעֲשׂוֹת רְצוֹנְךָ מִתְרַפָּה

וְאֲנִי בַעֲדֶנָּה

מִהֲזֶה אֵי־חַל וְאֵצְפָה

אֶף כִּי־בִזְקָנָה

כִּי עֲמָךְ אֵל הַמֶּרְפֵּא

אֵל נָא רַפֵּא נָא

15

זְקָנָה וְכַחֲי יִנְשְׁנִי

יוֹם תַּחֲשִׁנִּי

צוּרִי וְאֶל־תַּעֲזֹבֵנִי:

אֶל־תַּטְשֵׁנִי

אֲשֶׁב וְחָרַד לְרֹנְעִי

דָּכָא וְאֲמַלְל

אֵלֶךְ בְּהִבְלִי תַעֲתוּעִי

עָרוֹם וְשׁוֹלֵל

מִרַב חֲטָאִי וּפֶשַׁעִי

וְאֲנִי מַחֲלָל

20

עֶזְרָא אֲשֶׁר יִבְדִּילֵנִי

בִּינְךָ וּבִינִי

לְרֹאוֹת בְּאוֹרְךָ עֵינִי:

וַיַּחֲשִׁכֵנִי

לַעֲבֹד עֲבֹדַת מַלְכוּתְךָ

חֲטָא לִבִּי

טָהַר לְדַעַה אֱלֹהוּתְךָ

וּמַחֲשַׁבִּי

אֶל־נָא תֵאָחֵר רַפְאוּתְךָ

וּבִעַת בְּאֲבִי

25

Answer, O my God, keep not silence, afflict-
ing me,
Redeem me now, I pray, and say unto Thy
servant: I am here.

אֵל־תַּחֲשָׁה וּתַעֲנֵנִי

אֵלִי עֲנֵנִי

וְאָמַר לַעֲבֹדְךָ הֵנִי:

שְׁנִית קִנֵּנִי

45

ASLEEP IN THE BOSOM OF YOUTH

Asleep in the bosom of youth, how long wilt
thou rest?

Know that boyhood is shaken off like tow.
Are the days of dawn for ever? Rise, go
forth—

Prov. 13,24. See, the angels of old age do chasten thee
betimes.

Then shake thyself from temporal things, as
birds

Cant. 5,2. That shake themselves from the drops of the
night.

Dart like a swallow to find release from thy
trespass,

Prov. 27,1. And from the happenings of the day which
rage like the ocean.

Pursue after thy King in the intimate com-
pany

Jer. 31,11. Of souls that flow unto the goodness of the
Lord.

45

ישנה בחיק ילדות

רשות

— — — — —

יִשְׁנָה בְּחִיק יְלָדוֹת לְמָתִי תִשְׁכְּבִי
 דְּעִי כִּי־נְעוּרִים כְּנַעֲרַת נִנְעָרוּ
 הֶלְעָד יָמֵי הַשְׁחָרוֹת קוֹמִי צְאִי
 רְאִי מִלְּאֲכִי שִׁיבָה בְּמוֹסַר שְׁחָרוֹ
 וְהַתְנַעֲרִי מִן־הַזֶּמֶן כְּצַפְּרִים
 אֲשֶׁר מְרַסְסִי לִילָה יִתְנַעֲרוּ
 דְּאִי כְּדָרוֹר לְמִצּוֹא דָּרוֹר מִמַּעַלָּךְ
 וּמִתְלָדוֹת יָמִים כִּי־יָמִים יִסְעָרוּ
 הִי־י אַחֲרֵי מִלְכָּךְ מְרַדֶּפֶת בְּסוֹד
 נְשָׁמוֹת אֲשֶׁר אֶל־טוֹב אֲדָנִי נִהְרוּ:

5

10

46

WHO IS LIKE THEE

Job 12,22. Who is like Thee, revealing the deeps,
 Ex. 15,11. *Fearful in praises, doing wonders?*

The Creator who discovereth all from nothing,
 Is revealed to the heart, but not to the eye;
 Therefore ask not how nor where—
 Jer. 23,24. *For He filleth heaven and earth.*

Remove lust from the midst of thee;
 Job 31,33. Thou wilt find thy God within thy bosom,
 Walking gently in thine heart—
 I Sam. 2,6. *He that bringeth low and that lifteth up.*

And see the way of the soul's secret;
 Search it out and refresh thee.
 He will make thee wise, and thou wilt find
 freedom,
*For thou art a captive and the world is a
 prison.*

46

מי כמוך

מי כמוך עֲמָקוֹת גִּלְהַ
נוֹרָא תְהִלַּת עֲשֵׂה-פֶלֶא:

יֹצֵר הַמְצִיא כֹל מֵאֵין
נִגְלָה לְלִבָּב לֹא לְעֵין
בֶּן אֱלֹהִים אֵיךְ וְאֵין
כִּי שָׁמַיִם וָאָרֶץ מְלֵא:

5

הָסֵר תַּאֲוָה מִקֶּרֶבְךָ
תִּמְצָא צוּרְךָ תוֹךְ חֶבְרֶךָ
מִתְהַלֵּךְ לֹאט בְּלִבְךָ
הוּא הַמּוֹרִיד וְהוּא הַמַּעֲלֶה:

10

וְרֹאה דְרָךְ סוֹד הַנֶּפֶשׁ
וְחֹקֵר אִתָּה וּבָה תִּנְפֶּשׁ
הוּא יִשְׁכִּילְךָ וְתִמְצָא חֶפֶשׁ
כִּי אֵת אֲסִיר וְעוֹלָם כֶּלֶא:

Make knowledge the envoy between thyself
and Him;

Abboth 2,4.

Annul thy will and do His will;
And know that wheresoever thou hidest thee,
there is His eye,

Jer. 32,17.

And nothing is too hard for Him.

Prov. 8,24,26.

He was the Living while there was yet no
dust of the world;

Isa. 28,4.

And He is the Maker and He the Bearer;
And man is counted as a fading flower—

Isa. 34,4.

Soon to fade, as fadeth a leaf.

יִדְעַת שִׁים צִיר בִּינָךְ וּבִינוּ
וּבִטַּל רְצוֹנְךָ וַעֲשֵׂה רְצוֹנוֹ
וְדַע כִּי בְּאֲשֶׁר תִּסְתִּיר עֵינוֹ
וְדַבֵּר מִנוּ לֹא יִפְּלֵא:

15

הוא החי באין עפרות תבל
וְהוא הַעֲשֵׂה וְהוא הַסִּבֵּל
וְאָדָם נִחָשֵׁב כְּצִיצַת נֶבֶל
מִהָרַ יְבֹול כְּנֶבֶל עָלָה:

20

47

HAST THOU FORGOTTEN?

(For rhymed version see page 162)

Cant. 1,13.

My love, hast Thou forgotten Thy resting
 between my breasts?
 And wherefore hast Thou sold me for ever to
 them that enslave me?

Have I not followed Thee of old through a
 land not sown?
 Lo, Seir and Mount Paran and Sinai and Sin
 are my witnesses.

And my love was Thine, and Thy favour upon
 me,
 And how now hast Thou apportioned my glory
 away from me?

Thrust unto Seir, cast out unto Kedar,
 Tested in the furnace of Greece, afflicted under
 the yoke of Media—

Is there, beside Thee, a redeemer or, beside
 me, a captive of hope?—
 O give Thy strength to me, for I give Thee
 my love.

47

השכחת

רשות לנשמת

— — — — —

חֲנֻתָּהּ בְּבִין שְׂדֵי	יְדִידֵי הַשְּׁכַחַת
צְמִיתָת לְמַעְבִּידֵי	וְלָמָּה מְכַרְתָּנִי

וְרוּעָה רִדְפָתִיךְ	הֲלֹא אֲנִי בְּאֶרֶץ לֹא
וְסִינִי וְסִין עֲדִי	וְשַׁעֲרֵי וְהִרְפָּאָרִן

5

וְהִיא רְצוּנָה בִּי	וְהִיוּ לָךְ דּוּדֵי
כְּבוֹדִי לְבִלְעָדִי	וְאֵיךְ תִּחְלַק עִתָּהּ

הַדּוּפָה עֲדִי קָדָר	רְחוּנָה אֵלַי שַׁעֲרֵי
מַעֲנָה בְּעַל מָדִי	בְּחוּנָה בְּכוֹר יוֹן

וּבְלָתִי אֲסִיר תִּקְוָהּ	הֵיטֵב בְּלָתָהּ גֹּאֵל
לָךְ אֲתַנָּה דּוּדֵי:	תִּנְהַעֲזֹךְ לִי כִּי

10

48

THEY THAT KNOW MY SORROW

- Job 41,11. They that know my sorrow add a spark to
the fire of my heart
- Cant. 5,9. When they ask me: How is thy belovèd more
precious than another love?
- Dan. 9,23. Praises and dark sayings fail to tell of Him;
He is all desirable; His majesty cannot be
sought out;
- Ezek. 26,16. Therefore do I clothe myself with terrors at
His flight.
- Ah, pity me, and speak unto the heart so
moved,
Or comfort me; for how endure love and separation?
- Ex. 23,21. And His name is within me—like fire in my
reins,
- Jer. 20,9. Bound within my heart, shut up in my bones:
And they rebuke me—they that despise my
statutes—
- And they reproach me when I seek to serve
Him,
And they revile me when I give glory to His
Name.
- They think to set me far, O God, from Thy
service:

48

יודעי יגוני

זולת

|| — — — — | — — — — | — — — — ||

יודעי יגוני
כי שאלוני

יספו באש לבי כידוד
מה נחמד דורך מדוד:

הדות וחידות
כלו חמודות
על-כן חרדות

נלאו להגידו
לא נחקר הודו
אלבש עלי נודו

5

נא נחמוני
או רחמוני

ודברו על-לב ידוד
איך אוכלה אהבה ונדוד:

ושמו בקרבי
קשור בלבי
ויגערו בי

כאש בכליותי
עצר בעצמותי
בזים לחקותי

10

ויחרפוני
ויגדפוני

יום אדרשה אתו לעבוד
כי אתנה לשמו כבוד:

דמו לרחקי

אל מעבדתך

But my suffering and oppression are better
than Thine estrangement;
My portion and my pleasure, the sweet fruit
of Thy law.

Let my right hand forget—if I stand not
before Thee;
Let my tongue cleave—if I desire aught but
Thy law.

Ps. 137,5-6.

Lo, in mine ears the sound of Thy praise—
The Red Sea and Sinai are witnesses to Thy
greatness:
How shall my thoughts dwell on any but Thee?

My heart and mine eyes will not suffer my
feet to slip,
For this, the Lord, is One; there is none be-
side Him.

טוב מִפְּרִידָתְךָ
נַעַם פְּרִי דָתְךָ
אִם־לֹא לִפְנֵיךָ אָעֲמֹד
אִם בְּלִעְדֵי דָתְךָ אֶחֱמֹד:

שִׁמְעַתְּהָלָתְךָ
עַדִּי גִדְּלָתְךָ
יִהְיֶה בְּזוּלָתְךָ

לֹא־יִתְּנוּ רַגְלִי לְמַעֲוֹד
אֶחָד וְזוּלָתוֹ אֵין עוֹד:

לַחֲצִי וְדַחֲקִי
חֶלְקִי וְחֶשֶׁקִי 15
תִּשְׁכַּח יְמֵינִי
תִּדְּבַק לְשׁוֹנִי

הִנֵּה בְּאֲזְנִי
יִסְסוּף וְסִינִי
אֵיךְ רַעֲיוֹנִי 20

לִבִּי וְעֵינָי
כִּי־זֶה אֲדָנִי

49

REDEMPTION

- Ex. 19.4. The dove Thou hast borne on eagles' wings,
That hath nested in Thy bosom in the inner-
most chambers—
Why hast Thou left her flying about the forests,
- Isa. 19.8. While on every side are spreaders of nets?
Strangers entice her with other gods,
- Jer. 13.17. But she in secret weepeth for the lord of her
youth.
And Dishan and Dishon¹ speak smoothly
to her,
- Hos. 2.9. But she lifteth her eyes to her first husband:—
- Ps. 16.10. Why hast Thou abandoned my soul to the
grave—
- Ruth 4.4. While I know there is none beside Thee
to redeem?
- Cant. 5.2;6.9. Shall she that was undefiled go ever with
Isa.47.2. uncovered locks,
A contempt and appalment to Mizzah and
Shammah?²
Lo, the bondwoman's son³ hath spread terror
for me,
- Ps. 78.9. For with hand upraised he shot with the bow.
- ¹ Horites, inhabitants of Edom. (Gen.36,21).
² Edomites, grandsons of Esau. (Gen.36,13).
³ Ishmael. (Gen.21,10). Note the play with the
names of the nations mentioned.

49

אין זולתך לגאול

נאולה

יֹנָה נִשְׁאַתָּה	עַל־כַּנְפֵי נְשָׁרִים
וְקִנְנָה בְּחִיקָךְ	בְּחֻדְרֵי חֲדָרִים
לָמָּה נִטְשָׁתָה	נוֹדָדָה בִּיעָרִים
וּמִכָּל עֲבָרִים	פָּרָשִׁי מִכַּמָּרִים
יִסִּיתוּךָ זָרִים	בְּאַלְהִים אֲחֵרִים
וְהִיא בְּמִסְתָּרִים	תִּבְכֶּה לְבַעַל נְעוּרִים

5

וּבְרָדִישׁוֹן וְדִישׁוֹן	יַחֲלִיק לָהּ לְשׁוֹן
וְתִשָּׂא אִישׁוֹן	לְאִישָׁהּ הָרֵאשׁוֹן
לָמָּה תַעֲזֹב	נַפְשִׁי לְשֹׂאוֹל
וְאַדְעָה כִּי אֵין	זוֹלָתְךָ לְגֹאוֹל:

10

הָלִנְצַח תָּמָה	תְּהִי גְלוּיִת צָמָה
בָּזָה וְשָׁמָה	לְמָזָה וְשָׁמָה
וּבְרָהֲאָמָה	הָעֲטָנִי אֵימָה
כִּי בִיד רָמָה	קָשֶׁת רָמָה

And my tent became a high place for Oholibamah,¹

And Oholibah²—how shall she still hope, and how long?

Since there is no miracle and no sign, no vision, no sight—

Dan. 12,6. And should I ask to behold when shall be the end of these wonders,

II Kings 2,10. The prophecies answer: Thou hast asked a hard thing.

The daughters lapped in luxury are exiled from their homes,

Isa. 32,18. From green couches and quiet resting places,

Isa. 27,11. And scattered amid peoples of no understanding,

Isa. 28,11. Of strange lips and other tongues;

Yet have they kept the faith, nurtured among these,

Ex. 10,3. And to pictured idols have refused to humble themselves.

Ps. 10,1. Then why standeth He afar off that dwelleth in the skies,

While my ruler oppresseth and my beloved is afar?³

Neh. 13,6. And as for the end of days—verily one asketh!

I Sam. 20,6,28

¹ Wife of Esau. (Gen.36, 2,5,18).

² Jerusalem. (Ezek.23,4). Note the deft play on words in lines 15 and 16.

³ Note the play by transposition of letters.

15

וְאֶהְיֶה לְבָמָה	לְאֶהְיֶה לְבָמָה
וְאֶהְיֶה לְבָמָה מִדֶּד	תִּיחַל עוֹד וּבָמָה

וְאִי־מוֹפֶת וְאִי־אוֹת	וְאִי־חֲזוֹן וּמִרְאוֹת
וְאִם־אֶשְׁאֵל לְרֹאוֹת	מִתִּי קֶץ הַפְּלָאוֹת
יַעֲנֵנוּ נְבוֹאוֹת	הַקְּשִׁית לְשֹׂאוֹל:

20

וּבָנוֹת עֲדִינֹת	הִגְלוּ מִמְּדִינֹת
מִמַּטּוֹת רַעֲנָנוֹת	וּמִנוֹחַת שְׁאֲנָנוֹת
וְנִפְזְרוּ בֵּינֹת	עַם לֹא־בֵּינֹת
בְּלַעֲנֵי שִׁפָּה	וּבְלִשְׁנוֹת שְׂנוֹת
אֶךְ שִׁמְרוּ אֲמוֹנוֹת	בָּם הָיוּ אֲמוֹנוֹת
וְלֹא־לִילֵי תִמּוֹנוֹת	מֵאֲנֹו לַעֲנוֹת

25

וּלְמָה בְּמִרְחָק	עָמַד דָּר שְׁחָק
וְרוֹדֵי דָחַק	וְרוֹדֵי דָחַק
וּלְקֶץ יָמִים	נִשְׁאֵל נִשְׁאֵל:

The banner of brotherhood is removed from
me

Isa. 52,2. And the foot of pride is yoke and band upon
me;¹

Jer. 30,14. And I am chastened with cruel castigation,
Exiled and prisoned, vexed and thrust away;

Nah. 3,17. Without marshal or chief, without king or
Hos. 3,4. prince,

While the foe turneth towards me, and my
Rock turneth away.

Deut. 2,5. He hath ruined in His wrath the Place of
His foot-steps,

And burnt in His indignation His doorposts
and His threshold,

Deut. 32,22. And a fire is kindled in His anger that
burneth unto Sheol.

Ps. 77,8. Will the Lord reject for ever?

Dan. 8,19. Is there no end to the times appointed of my
dreams?

Num. 10,35. Rise up, O Lord, and let mine adversaries be
scattered,

And return to mine habitations, to the inner-
most shrine;

Reveal to mine eyes Thy glory as from Sinai,

Ps.79,12; 94,2. And requite upon them that reproached me²
a recompense for my sorrow.

¹ The idea is of the foot being placed on the neck of the
fallen foe.

² Ps.79,4;44,14. Jehudah Halevi most probably had
the sense of these verses in mind when using the word
"neighbours".

מַעֲלֵי הוֹסֶר	דָּגַל אֶחָדָה
עֲלֵי עַל וּמוֹסֶר	וּדְגַל גִּאָּה
בְּאַכְזָרִיּוֹת מוֹסֶר	וְאֲנִי מִיֶּסֶר
וְנֶעַף וְסֶר	גִּלָּה וְנֶאֱסֶר
וְאִין מִלֵּךְ וְאִין שָׂר	בְּאִין מִנֹּזֵר וְטַפָּסֶר
וְצוֹר מְנִי סֶר	וְצָר אֵלַי סֶר

30

מְקוֹם מִדְּרֹךְ כְּפוֹ	וְהַחֲרִיב בְּקֶצֶפוֹ
מְזוֹנָתוֹ וְסִפּוֹ	וְהִצִּית בְּזַעְפוֹ
וְחִיקָד עֲד־שְׂאוֹל:	וְאֵשׁ קִדְחָה בְּאִפּוֹ

35

יִזְנַח אֲדָנִי	הִלְעוֹלָמִים
לְמוֹעֲדֵי חַיִּינִי	וְהָאִין קֶצֶה
וְיַפְצוּ שְׁטָנִי	קוֹמָה אֲדָנִי
אֶל־הֵיכַל לִפְנֵי	וְשׁוֹב אֶל־מַעֲוֹנִי
כְּבוֹדֶךָ כְּמַסִּינִי	וְנִלָּה לְעֵינִי
גְּמוּל עַל־יְגוֹנִי	וְהִשָּׁב לְשִׁכְנִי

40

With dew of salvation descend upon him
that feareth and trembleth
And bring low from his throne the bold son
of the bondwoman,

Gen.42,38;44,31. Speedily—lest I go down in sorrow to the
grave.

עֲלֵי־רֹא וְחִרֵד
בְּהִיאָמָה מִרֵד
בִּגְיוֹן אֶל־שְׂאוֹל:

וּבִטְלֵי־יֵשַׁע רֵד
וּמִכְסָּאוֹ הוֹרֵד
מִהֲרָה פְּרֹאֲרֵד

50

A LAMENT

- Lam. 2,15. How is she that was wholly beautiful disguised to the eyes of all flesh—
- Jer. 15,9. Her sun gone down while yet it is day, the desire of her eyes removed!
Her Lord hath rebuked her and set her in bonds,
Hos. 3,4. *Without king and without prince.*
- Hotly have foes pursued her, have wakened against her with hatred,
- Jer. 38,22. Have sunk her feet in the mire: she hath
Isa. 50,11. lain down in sorrow.
- Ezek. 26,17. And the lauded city is left waste like the wilderness,
Hos. 3,4. *Without sacrifice and without pillar.*
- Isa. 25,5. Branches of the terrible ones are gathered to
Ps. 40,15. sweep her away;
- Ezek. 8,17. Her seasons change, her sorrows are changeless.
Lions have torn her, her griefs are laid bare,
Hos. 3,4. *Without Ephod and Teraphim.*
- Thou, only One, give rest to her, that a remnant may be left in her,
- II Kings 19,3. For children are come to the birth, but there
Isa. 37,3. is no strength to bring forth.
Be a shield about them in thy mercy, Almighty Ruler!

50

איכה כלילת יופי

קרובה

איכה כלילת יופי מתנברה לעין כל-בשר
 בא שמשוה בעד יומם ומחמד עיניה הוסר
 גער בה בעלה ויתנה במאסר
 אין מלך ואין שר:

דלקוה אויבים ויעוררו עליה איבה
 הטבעו בבץ רגליה ותשכב למעצבה
 והעיר ההללה נותרה כמדבר חרבה
 אין זבח ואין מצבה:

זמירי עריצים לספותה נאספים
 חלפו זמניה ויגונה לא נחלפים
 טרפוה לבאים ומכאביה נחשפים
 אין אפור ותרפים:

כרונ

יחיד הנחם להזתיר לה פליט
 כירבאו בנים ערמשבר וכח אין להפליט
 לגונן עליהם ברחמיה שדי השליט

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15

- Isa. 31,5. Shielding, He will deliver: passing over, He will
rescue.
- Isa. 42,24. Who hath given Jacob for a spoil at the ends
of the world,
Forsaken like a ship in the heart of the sea—
lost without a pilot?
- Est. 6,12. We lament in our exile with covered head and
mourning,
 By the rivers of Babylon.
- Ps. 137,1. By the rivers of Babylon our eyes are consumed
with tears.
- Lam. 2,11. We have taken account of thee, Oholibah;
we have remembered Oholah.
- Ezek. 23,4. We have silenced the loud sounding cymbals,
we have hung up our harps:
- Ps. 137,2. *There we sat down, yea, we wept.*
- Ps. 137,1. We have called to the wailing until even owls
have no semblance to us;
So many are our sighs for the burning of the
Shrine of the Most High.
Wide grew our breach, we were all but a
ruin—
- Ps. 137,1. *When we remembered Zion.*
- Ps. 137,5 Let our right hand forget, if we forget thee,
O Jerusalem!
The days of thy majesty and the goal of thy
release we have hoped from heaven.
We cast ourselves down before God, and our
eyelids run down with water—
- Hos. 6,2. After two days He will revive us.

גִּנוּן וְהָצִיל פָּסוּחַ וְהַמְלִיט:

מחיה

מִיָּתֵן לְמִשְׁשָׁה יַעֲקֹב בְּקִצּוֹי תִּבֵּל
נָעֹז בְּאֵנִי בְּלִבִּים מְבִלִּי חֵבֶל
סָפְדֵנוּ בְּגִלוֹתֵנוּ חֲפוּי רֹאשׁ וְאָבֵל
עַל־נְהָרוֹת בָּבֶל:

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עַל נְהָרוֹת בָּבֶל עֵינֵינוּ בְּדַמְעוֹת כְּלִינוּ
פָּקְדֵנוּךְ אֶהְלִיכָה וְאֶהְלָה עַל־לֵב הָעֵלְיִנוּ
צִלְצִל־שְׁמַע הַחֲרָשְׁנוּ וּכְנֻרוֹתֵינוּ תִּלְיִנוּ
שֵׁם יִשְׁבְּנוּ גַם־בְּכִינוּ:

קָרָאנוּ לָנְהִי עַד אֵין לָנוּ בְּבָנוֹת יַעֲנָה דְּמִיוֹן
רַבּוֹ אֲנַחֲתֵינוּ עַל־שְׂרַפַּת מִקְדָּשׁ עֲלִיוֹן
שִׁבְרֵנוּ גָדֹל וְכַמְעַט הָיִינוּ לְכִלְיוֹן
בְּזָכְרֵנוּ אֶת־צִיוֹן:

25

כרוז

תִּשְׁבַּח יְמִינֵנוּ אִם־נִשְׁכַּחַךְ יְרוּשָׁלַיִם
יְמֵי הַיּוֹדֵךְ וְקֶץ הַיּוֹדֵךְ הוֹחֵלֵנוּ מִשְׁמָיִם
הַתְּנַפְּלֵנוּ לְפָנֵי־אֵל וְעַפְעַפִּינוּ יְזֻל־מָיִם
יַחֲיֵנוּ מִיָּמִים:

30

51

MY SHAME IS MY GLORY

With all my heart, in truth, and with all my
might,
Have I loved Thee. In open and in secret
Thy name is with me: how shall I go alone?
(Yea, He is my belovèd: how shall I sit
solitary?
And He is my lamp: how shall my light be
quenched?
And how shall I halt, since He is a staff in
my hand?)
Men have held me in contempt, knowing not
That my shame for Thy name's glory is my
glory.—
O Fount of my life! I will bless Thee while
I live,
And sing Thee my song while being is mine.

51

קלוני על כבוד שמך כבודי

|| --- ~ | --- ~ | --- ~ |

בְּכָל-לְבִי אֶמֶת וּבְכָל-מֵאֲדִי

אֶהְבֶּתִּיךָ וּבְגִלוֹנִי וְסוּדִי

שְׁמֶךָ נִגְדִי וְאִיךָ אֵלֶיךָ לְבִדִּי

וְהוּא דוֹדִי וְאִיךָ אֲשֶׁב יְחִידִי

וְהוּא נֶרִי וְאִיךָ יִדְעֶךָ מְאוּרִי

5

וְאִיךָ אֲצַעַן וְהוּא מְשַׁעַן בְּיָדִי

הַקְלוֹנִי מְתִים לֹא יִדְעוּ כִּי

קְלוֹנִי עַל-כְּבוֹד שְׁמֶךָ כְּבוֹדִי

מְקוֹר חַיִּי אֲבָרְכְּךָ בְּחַיִּי

וְחִמְרָתִי אֲזַמְרֶךָ בְּעוֹדִי:

10

52

THOU WHO KNOWEST OUR SORROWS

Ps. 147,3.

Thou who knowest our sorrows, and bindest
up our wounds,
Turn again our tens of thousands to the land
of our abodes.
There shall we offer our oblations, our vows,
our freewill offerings,
There shall we make before Thee the offerings
due to Thee.

The faithful recall to-day the wonders of
olden time;
The children groan, for other lords beside Thee
are their masters.
Where is God's covenant to the fathers, where
His former mercies,
When He spake from the heaven of His
dwelling, unto us, face to face,
When He gave into the hand of the faithful
envoy the two tablets of stone?
And where are all His marvels which our
fathers have told us?

How long have we drunken our fill of bitter-
ness, and hoped for Thy salvation?
How many seasons were we sick with longing,
but entreated none but Thee,
And watched for the light of morning, but
were covered with thick darkness?

52

ידע מכאבינו

פזמון למצות עשה

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ומחבש לעצבתינו	ידע מכאבינו
אל-ארץ מושבתינו	שוכה את־רבבתינו
נדרינו ונדרבתינו	ושם נעלה עלתינו
את־קרבות חובתינו:	ושם נעשה לפניה

הפקלאים הקדמונים	הזכירו היום אמונים	5
בעלום זולתך אדנים	ניאנחו הבנים	
וחסדיו הראשנים	איה ברית־אל לאתנים	
עמנו פנים בפנים	בדברו משמי מעונים	
את־שני לוחת האבנים	ובתתו ביד ציר אמונים	
ספרו־לנו אבתינו:	ואיה כל־נפלאותיו אשר	10

ולישועתך קוינו	וכמה מררות רנינו
וזולתך לא חלינו	וכמה זמנים חלינו
ובמחשכים נטמינו	ולאור בקר חבינו

As though we had not been a People, nay,
 had not been more wonderful than any
 People;
As though we had not seen the day of Sinai,
 nor had drunken the waters of the rock,
And Thy manna had not been in our mouth,
 and Thy cloud about us!

They ask the way to Zion—they pray toward
 her—
The children exiled from her border, but which
 have not stript themselves of their adorn-
 ment.
The beautiful adornment for which they were
 praised, for this they are slain and defiled—
The treasures they inherited at Horeb, whereby
 they are justified and proud;
Slaves bear rule over them, but they will never
 cease to call Thee
Until Thou turn our captivity and comfort our
 waste places.

We stand upon our watch to keep Thy right-
 eous judgments—
And even if our splendour be ruined, and we
 be thrust forth from Thy bosom,
And an handmaid be our mistress, and those
 far off from Thee rule over us,
Yet do we hold fast to our crown, the diadem
 of Thy statutes,
Until Thou gather our company into the house
 of Thy choice and Thy desire,
Our holy place, our glory, where our fathers
 praised Thee.

וּמִכָּל־עַם לֹא נִפְלִינוּ
וּמִי הַצֹּר לֹא שְׁתִּינוּ
וַעֲנֹךְ סְבִיבְתִּינוּ:

כָּאֵלֹ עִם לֹא הִינוּ
וַיּוֹם סִינִי לֹא רָאִינוּ
וְלֹא הָיָה מִנֶּךְ בְּפִינוּ

15

וְאַלֶּיָּה יִתְפַּלְלוּ
וְעַדִּים לֹא הִתְנַצְּלוּ
עַלִּיו הִרְגוּ וְחָלְלוּ
בָם יַצְדִּקוּ וַיִּתְּהַלְלוּ
וּמִקְרָא לָךְ לֹא יִחַדְלוּ
וַתִּנָּחַם חֶרֶבְתִּינוּ:

דָּרַךְ צִיּוֹן יִשְׁאָלוּ
בָּנִים מִגְּבוּלָם גָּלוּ
עַד־יִחַן אֲשֶׁר בּוֹ הִלְלוּ
חֲמֻדוֹת בְּחֶרֶב נָחְלוּ
עַבְדִּים בָּהֶם מָשְׁלוּ
עַד אֲשֶׁר תָּשִׁיב שְׁבוּתִינוּ

20

לְשֹׁמֵר מִשְׁפָּטֵי צְדָקָה
וְנִגְרָשָׁנוּ מִחִקָּה
וּמִשְׁלוּ בָנוּ רַחֲקִיָּה
נִזְרַ צְפִירַת חֲקִיָּה
לְבֵית בְּחִירַתָּהּ וְחִשְׁקָהּ
אֲשֶׁר הִלְלוּךָ אֲבִתִּינוּ:

דְּעַמְדָנוּ מִשְׁמֵרְתָנוּ
וְאִם שְׁדָדָה אֲדִרְתָנוּ
וְהִי־תָה שִׁפְחָה גְּבֻרַתָנוּ
הִחַזְקָנוּ בַּעֲטֻרְתָנוּ
עַד תֵּאֱסֹף מִחֲבַרְתָנוּ
קֹדֶשָׁנוּ וְתִפְאַרְתָנוּ

25

53

TO THE SOUL

The precious one abiding in her body,
 As light abideth in deep darkness—
 Longeth she not to separate from the body,
 And return to the majesty of her trappings?
 For she shall eat, on the day of her separation,
 The fruit of her law¹—and this is the fruit
 thereof:

Ps. 103,5.

Honey of Eden, a honeycomb of sweetness,
 To satisfy her mouth with good things.
 The ways of her Maker she shall see,
 And shall forget the days of her affliction;
 She shall praise His Name with all
 The souls that be praising God.

¹ The reward of her observance of the Torah. Note play on the words פרי דתה and פרידתה.

53

יקרה שכנה גויה

|| — — — — || — — — — ||

בְּאוֹר יִשְׁכֵּן בְּמִאֲפְלִיָּה	יִקְרָה שְׁכֵנָה גּוֹיָה
וְלָשׁוּב אֶל־גָּאוֹן עֲדִיָּה	הֵלֵא תַחֲמַד פְּרִידַת גּוֹ
פְּרִי דָתָהּ—וְזֶה פְּרִיָּה	וְתֹאכַל יוֹם פְּרִידָתָהּ
לְהִשְׁבִּיעַ בְּטוֹב עֲדִיָּה	דְּבִשׁ־עֵדֶן וְצוּף־נֵעַם
וְתִשְׁבַּח אֶת־יְמֵי עֲנִיָּה	הֵלִיכוֹת וְזָרָה תִרְאֶה
נִשְׁמָה שְׁתִּהְלֵל יָהּ:	תִּהְלֵל אֶת־שְׁמוֹ עִם־כָּל

54

LET THY FAVOUR PASS TO ME

Let Thy favour pass to me,
Even as Thy wrath hath passed;
Shall mine iniquity for ever
Stand between me and Thee?
How long shall I search
For Thee beside me, and find Thee not?
O Dweller amid the wings of the Cherubim
That are outspread over Thine Ark,
Thou hast enslaved me unto strangers
While I am the man of Thy right hand.
My Redeemer! to redeem my multitudes
Rise and look forth from Thine abiding place.

Ps. 80,16.

54

יעבור עלי רצונך

גאולה

— — — — —

בְּאֲשֶׁר עָבַר חֲרוֹנְךָ
יַעֲמֹד בֵּינִי וּבֵינְךָ
אֶתְךָ עָמִי—וְאִינְךָ
הַפְּרָשִׁים עַל־אֲרוֹנְךָ
וְאֲנִי כִנֹּת יְמִינְךָ
רֵם וְהַשְׁקֵף מִמְּעוֹנְךָ:

יַעֲבֹר עָלִי רְצוֹנְךָ
הַלְעוֹלָמִים עוֹנֵי
וְעַדִּי מָתִי אֲבַקֵּשׁ
דֶּרֶךְ בְּכַנְפֵי הַפְּרָבִים
הָעֹבְדֹתַי לְזָרִים—
גִּאֲלִי לְגֹאֹל הַמּוֹנֵי

5

55

ACQUAINTED WITH TRUTH

Thou, acquainted with truth, cast out the
false,
And dwell in the world as though dwelling in
durance.
Thine honour and thy majesty—to serve God
while thou livest,
And to leave worldly honour to others.
It is well if thou wake the dawn to serve Him
And sleep not so long that the dawn wake thee
Know thy tomorrow while thy today lasteth,
And fear not to leave the earth to strangers.
Is it not better far for thee to minister
before God
Than to be ministering unto mortals—
Before God, whose memory and whose name
Every soul praiseth with joy and songs?

55

ידועת אמונות

לשמיני עצרת

— — — — —

ידועת אמונות דחי השקרים
ושכני בתבל כשכני קברים

הדרדך והודך עבר אל בעודך
ולעזב הדר הזמן לאחרים

וטוב כי תעירין שחרים לעבדו
ואל תישני עד יעירוך שחרים

5

דעי מחרתך ביומך ואל-תפ-
חדי מעזב האדמה לזרים

הלא טוב היותך משרת פניאל
מאד מהיותך משרת פגרים

10

פניאל אשר כל-נשמה תהלל
לזכרו ולשמו בשמחה ושירים:

56

WAKE ME TO BLESS THY NAME

Thou didst know me before Thou hadst formed
me,
And so long as Thy spirit is within me, Thou
keepest me.
Have I any standing ground if Thou drive
me out?
Is there any going forth for me if Thou re-
strain me?
And what can I say, since my thought is in
Thine hand?
And what can I do until Thou help me?
I have sought Thee: in a time of favour
answer me,
And as with a shield, gird me round with Thy
grace.
Raise me up to seek early Thy shrine;
Wake me to bless Thy name.

56

את שמך לברך עוררני

בקשה לשחרית

|| — — — | — — — | — — — |

יְדַעְתָּנִי בְּטָרֶם תַּצְרֵנִי

וְכַל־עוֹד רוּחְךָ בִּי תַצְרֵנִי

הַיֵּשׁ-לִי מַעֲמַד אִסְתָּהֲדִפְנִי

וְאִם לִי מִהֲלָךְ אִסְתָּתַעֲצֵרְנִי

וְמָה אֹמַר וּמַחְשָׁבִי בִידְךָ

5

וְמָה אוֹכַל עֲשֶׂה עַד־תַּעֲזָרְנִי

יְרַשְׁתִּיךָ בַּעַת רָצוֹן עֲנֵנִי

וּבְצִנָּה רָצוֹנְךָ תַעֲטֹרְנִי

הַקִּימֵנִי לְשַׁחַר אֶת־דְּבִירְךָ

וְאֶת־שִׁמְךָ לְבָרֵךְ עוֹרְרִנִי:

10

57

RADIANCE

Day and night (praise the Lord!)
He maketh His face to shine over against my
face.

He kindled lamps of light, and the darkness
moved

On the day He rent open my windows in the
sky.

And He deigned to set of His radiance upon me,
His spirit speaking within me by the hand of
my faithful.¹

Ps. 89,38.

Num. 12,7.

1 Sam. 3,20.

Deut. 33,2.

By the way the light streamed He led me,
The day He came from Seir and shone forth
from Sinai;

And when I tasted the honey of His law, I
spake:

Come ye now and see, for mine eyes are
full of light!

¹ Referring to **בכל ביתי נאמן הוא** (Numbers 12,7) and possibly to Ps. 19,8, with regard to the precepts.

57

כי ארו עיני

יוצר

יִזְמֶם וְלִילָה הִלֵּל לְאֲדָנִי
הָאִיר אֹר פָּנָיו אֶל־עֵבֶר פָּנָי

הָעֵלָה גִּרּוֹת אֹר וַיִּמָּשׁ חֲשָׁךְ
יוֹם בִּרְקִיעַ קָרַע חֲלוֹנִי

וַיּוֹאֵל לָתֵת מִהוֹדוֹ עָלַי
רוּחוֹ דְּבִרְבִּי עַל־יַד נְאֻמָּנִי

5

דְּרָךְ יִחְלַק אֹר הַדְּרִיכֵנִי
עַת זָרַח מִשְׁעִיר בָּא מִסִּינִי

הָעַת טַעַמְתִּי צוּף דָּתוֹ שִׁחַתִּי
בְּאֲדָנָא וְרָאוּ כִּי־אֲרוּ עֵינָי:

10

58

THE PHYSICIAN'S PRAYER

My God, heal me and I shall be healed;
Let not Thine anger be kindled against me
so that I be consumed.
My medicines are of Thee, whether good
Or evil, whether strong or weak.
It is Thou who shalt choose, not I;¹
Of Thy knowledge is the evil and the fair.
Not upon my power of healing I rely;
Only for Thine healing do I watch.

¹ S. D. Luzzatto says here, "'not *I*' instead of 'not the physician'" because Jehudah Halevi himself was the physician.'

58

אלי רפאני

בשחתו סם רפואה

— — — | — — — | — — —

אלי רפאני וארפא

אלי־חַרָּה אַפָּךְ וְאַסְפָּה

סמי ומַרְקָחִי לָךְ בֵּין טוֹב

בֵּין רָע וּבֵין חֶזֶק וּבֵין רַפָּה

אַתָּה אֲשֶׁר תִּבְחַר וְלֹא אֲנִי

עַל־דַּעְתָּךְ הָרַע וְהַיָּפֶה

לֹא עַל־רְפוּאָתִי אֲנִי נֹסֵמֶךְ

רַק אֶל־רְפוּאָתְךָ אֲנִי צֶפֶה:

59

MINE ONLY ONE

Mine only one, seek God early on His thresh-
hold,
And, like incense, give thy song to His nostrils.
Lo, if thou pursue the vanities of thy time,
And say that all its witcheries are truth,
And if thou drift thereafter all thy nights and
thy days,
And the slumber of its dawns be sweet to thee—
Know that there is naught in thine hands
But only a tree whose boughs will wither
tomorrow.
Abide before thy God and thy King,
Under whose wings thou art come to take
refuge,
Whose name is magnified and sanctified in the
mouth of all
That breathe with the breath of the living God.

Ruth 2,12.

59

יחידה

רשות לנשמת

— — — — —

יְחִידָה שְׁחָרִי הָאֵל וְסָפִיו
וְכִקְטָרֶת תְּנִי שִׁירָךְ בְּאַפִּיו

הֵלֹא אִם־תִּרְדְּפִי הַבְּלִי זְמַנְךָ
וְתֹאמְרִי כִי־אַמַּת הֵם כָּל־כְּשָׁפָיו

וְתִזְלִי אַחֲרָיו לִילָךְ וַיּוֹמַךְ
וְתַעֲרֹב לָךְ תְּנוּמָה מִנְשָׁפָיו

5

דְּעִי כִי־אֵין בְּיָדֶיךָ מְאוּמָה
אֲבָל עֵץ יָבֹשׁ מִחֶר עֲנָפָיו

הִי לִפְנֵי אֱלֹהֶיךָ וּמַלְכְּךָ
אֲשֶׁר־בָּאת לַחֲסוֹת תַּחַת־כְּנָפָיו

10

שְׁמוֹ יִגְדֹּל וַיִּתְקַדֵּשׁ בְּפִי כָל
אֲשֶׁר נִשְׁמַת אֱלֹוֶה חַי בְּאַפִּיו:

60

VISION OF GOD

(For rhymed version see page 164)

To meet the fountain of the life of truth I run,
For I weary of a life of vanity and emptiness.
To see the face of my King is mine only aim;
I will fear none but Him, nor set up any other
to be feared.

Would that it were mine to see Him in a dream!
I would sleep an everlasting sleep and never
wake.

Would I might behold His face within my heart!
Mine eyes would never ask to look beyond.

60

לו אחזה פניו

|| — — — | — — — | — — —
 לקראת מקור חיי אמת ארוצה
 על-כן בחיי שוא וריק אקצה
 לראות פני מלכי מגמתי לבד
 לא אערץ בלתי ולא אעריצה
 מי-יתנני לחזותו בחלום
 אישן שנת-עולם ולא אקיצה
 לו אחזה פניו בלבי ביתה
 לא שאלו עיני להביט חוצה:

61

YE CURTAINS OF SOLOMON

Ye curtains of Solomon, how, amid the tents
of Kedar,
Are ye changed? Ye have no form, no beauty

“The multitudes which dwelt aforetime in our
midst,
Have left us a desolation, a broken ruin,
unprotected—
The holy vessels have gone into exile and be-
come profane,
And how can ye ask for beauty of a lily
among thorns?”

Rejected of their neighbours, but sought of
their Lord,
He will call them each by name; not one
shall be missing.
Their beauty, as in the beginning, He shall
restore in the end,
And shall illumine as the sevenfold light their
lamp which is darkened.

61

יריעות שלמה

מאורה

|| --- ~ | --- ~ | --- ~ ~ | --- ~ ~

בְּתוֹךְ אֶהְיֶה קָדֵר	יְרִיעוֹת שְׁלֹמֹה, אֵיךְ
עֲלֵיכֶם וְלֹא הָדָר	שְׁנִיתֶם, וְלֹא תֹאֵר
לְפָנַי בְּתוֹכִנִּי,	הַמּוֹנִים אֲשֶׁר שָׁכְנוּ
וּפֶרֶץ בְּלִי נִגְדָּר,	חֲרָבוֹת עֲזָבוֹנוּ
בְּגוֹלָה וְהָיוּ חַל	וְהִלְכּוּ כְּלִי־קֹדֶשׁ 5
לְשׁוֹשָׁן בְּתוֹךְ דְּרָדָר	וְאֵיךְ תִּשְׁאַלּוּ הָדָר
דְּרוּשֵׁי אֲדֻנִּיהֶם	דְּחִנֵּי שְׁכֵנֵיהֶם
וְאִישׁ לֹא־יְהִי נֶעְדָּר	לְכָל־שֵׁם יִקְרָא
יִשׁוּבֵב בְּאַחֲרָנָה	הַדָּרִם בְּרֹאשָׁנָה
מֵאוֹרֶם אֲשֶׁר קָדָר:	וַיֵּאִיר בְּאוֹר שְׁבָעָה 10

62

WONDERFUL IS THY LOVE

(For rhymed version see page 165)

May my sweet song be pleasing in Thy sight,
and the goodness of my praise,

O Belovèd, who art flown afar from me, at
the evil of my deeds!

But I have held fast unto the corner of the
garment of love of Him who is tremendous and wonderful.

Eccles. 2, 10.

Enough for me is the glory of Thy name;
that is my portion alone from all my labour.

II Sam. 1, 26.

Increase the sorrow, I shall love but more,
for wonderful is Thy love to me.

62

נפלאה אהבתך לי

אהבה

— — — — — | — — — — — | — — — — — | — — — — —

יֵשֶׁב בְּעֵינֶיךָ נָעִים	שִׁירִי וּמִיטֵב מִהֲלָלִי
הַדּוֹד אֲשֶׁר הִרְחִיק נֶדֶד	מִנִּי לְרַע מִעֲלָלִי
וְאַחֲזֶק בְּכַנֶּף יָדִי	דּוֹתוֹ וְהוּא נֹרָא וּפָלִי
יְיָ לִי כְבוֹד שִׁמְךָ וְהוּא	חֲלָקִי לְבַד מִכָּל־עֲמָלִי
הוֹסֵף כָּאֵב—אוֹסִיף אֶהֱבֶה	כִּי נִפְלְאָה אֶהֱבֶתְךָ לִי!

5

63

THE DOVE AFAR

The dove, afar,¹ she flieth about the forests;
 She stumbleth, she cannot shake herself free.
 Flying, flitting, fluttering,
 Round about her belovèd she swirleth, she
 stormeth.

She deemed a thousand years would be the
 limit of her set time,
 But she is ashamed of all whereon she counted.²
 Her Belovèd who hath afflicted her with long
 years of separation

Isa. 53,12. Hath poured out her soul to the grave.

"Lo," she saith, "I will not make mention
 any more of His name;"

Jer. 20,9. But it is within her heart like a burning fire.
 Why wilt Thou be as an enemy to her, since
 she

Openeth wide her mouth for the rain of thy
 salvation?

And she maketh her soul believe and despaireth
 not,

Job 14,21. Whether she win honour in His name or
 whether she be brought low.

Our God shall come and shall not keep silence;
 All round about Him is fire; it stormeth
 exceedingly.

Ps. 50,3.

¹ See the heading of Ps. 56, יונת אלם רחוקים.

² The exile, to last 1000 years, should have ended in

63

יונת רחקים

על כנסת ישראל

|| — — — — — || — — — — — ||

יֹונַת רַחֲקִים נִדְּדָה יַעֲרָה
 כְּשֶׁלָּה וְלֹא יִכְלָה לְהִתְנַעֲרָה
 הִתְעוֹפְפָה, הִתְנוֹפְפָה, חוֹפְפָה
 סָבִיב לְדוֹדָה סַחֲרָה סַעֲרָה:
 וַתַּחֲשֹׁב אֶלֶף לְקֶץ מוֹעֲדָה
 אֶךְ חִפְרָה מִכָּל אֲשֶׁר שָׁעֲרָה:
 דּוֹדָה אֲשֶׁר עָנָה בְּאַרְךָ נִדָּר
 שָׁנִים, וְנִפְשָׁה אֶל שְׁאוֹל הָעֲרָה:
 הֵן אָמְרָה לֹא־אֶזְכְּרָה עוֹד שְׁמוֹ
 וַיְהִי בְּתוֹךְ לִבָּהּ כְּאֵשׁ בַּעֲרָה
 לָמָּה כְּאוֹיֵב תִּהְיֶה לָּהּ, וְהִיא
 פִּיהָ לְמִלְקוֹשׁ יִשְׁעָהּ פָּעֲרָה
 וַתֵּאֱמִין נִפְשָׁה וְלֹא נֹאֲשָׁה
 אִם־כִּבְדָּה בְּשִׁמוֹ וְאִם־צָעֲרָה
 יָבֹא אֱלֹהֵינוּ וְאֵל־יִחְדָּשׁ
 עַל כָּל־סָבִיבֵיו אֵשׁ מָאֵד נִשְׁעֲרָה:

5

10

15

64

MORNING HYMN

All the stars of morning sing to Thee,
For the radiance of their shining is of Thee;
And the sons of God, standing by the watches
Of night and day, glorify the glorious Name;
And the company of saints receive the word
from them,
And, every dawn, wake early to seek Thine
house.

the year 4828. If the word נדוד which occurs so obscurely in the following line is a mnemonic, as S. D. Luzzatto suggests, the inference is that the exile had endured 64 years over the thousand and that the poem was written in 4892 = 1132 C. E.

64

כל כוכבי בקר

בקשה לשחרית

|| — — — | — — — | — — —

כָּל-כּוֹכְבֵי בֶקֶר לָךְ יִשִּׁירוּ
כִּי־זָהַר יָהֵם מִמֶּךָ יִזְהִירוּ
וּבְנֵי אֱלֹהִים עֹמְדִים עַל־מִשְׁמְרוֹת
לֵיל וַיּוֹם שֵׁם נֶאֱדָר יֵאָדִירוּ
וְקָהֵל קְדָשִׁים קָבְלוּ מֵהֶם, וְכָל־
שַׁחַר לְשַׁחַר בִּיתְךָ יַעֲבִירוּ:

5

65

CREATURE, IMPULSE AND CREATOR

Why believe in fate wherein there is no truth?
 (Ah me! my labour is great, and my day is
 short).

Every man exhorteth his brother that he sin
 not,

Saying, "Take heed to thyself, lest the *Yezzer*¹
 tempt thee."

But if he himself should sin, he thinketh:
 "What is there in the power of a man to
 do?—

The creature and the *Yezzer* are in the hand of
 the Creator."

¹ The evil inclination. There is a play on three words in the last line, יצור a Creature, יצר man's evil impulse יוצר the Creator.

65

היצור והיצר ביד היוצר

|| — — — — | — — — — | — — — —

מִהֲתֵאֱמִין בְּזֶמֶן אֲשֶׁר אֵין בוֹ אֱמֶת
 הֵהָּ כִּי עָמְלִי רַב וַיּוֹמִי קֶצֶר
 כָּל־אִישׁ יֵצֵא אֶחָיו לְבִלְתִּי יַחֲטֵא
 לֵאמֹר שְׁמֶר־לְךָ פֶּן־יִסְתָּךְ יֵצֵר
 וּבָעֵת חָטָא שָׁח מִהֲבִיד אִישׁ לַעֲשׂוֹת
 הַיֵּצֹר וְהַיֵּצֵר בְּיַד הַיּוֹצֵר:

66

THE LORD IS MY PORTION

(For rhymed version see page 166)

Servants of time—the slaves of slaves are they;
The Lord's servant, he alone is free.
Therefore when each man seeketh his portion,
"The Lord is my portion," saith my soul.

66

חלקי אדני

|| — — | — ~ — — | — ~ — —

עֲבָדֵי זֶמֶן עֲבָדֵי עֲבָדִים הֵם
 עֲבָד אֲדֹנִי הוּא לְבַד חֲפָשִׁי
 עַל־כֵּן בִּבְקֶשׁ כָּל־אָנוּשׁ חָלְקוּ
 חֲלָקֵי אֲדֹנִי אֲמָרָה נַפְשִׁי:

67

A JOY FOR EVER

In Praise of the Torah

Who is this of beauteous countenance that
 showeth like the sun,
 That before men of renown covereth not her
 fairness?

Prov. 8,30.

Esther 2,7.

Hos. 13,8.

Prov. 8,22.

Dan. 5,1.

Gen. 49,20.

Prov. 8,15.

Prov. 7,15.

Pure unto the foster-Father who hath taken
 her to Himself for a daughter,
 She is a joy for ever that groweth not old.¹
 Before kings she speaketh—she is not ashamed;
 She campeth also in the innermost heart of
 the wise.
 Praising herself, she saith: “Verily my Creator
 Acquired me before all else, with His right
 hand.”
 To the sons of God she calleth, what time
 she hath prepared
 A table of savoury food and hath made a feast:
 “By me are royal dainties given;
 By me the tongue of all the dumb singeth
 glowing words;
 By me the just of heart decree justice;
 By me the eye of men in darkness seeth light;
 By me the soul that seeketh for my face
 findeth sweetness,
 By me she cleareth every crookedness from
 off her path;

¹ Compare the opening lines of Keats' “Endymion.”

67

עדנה עדי־עד

בשבח התורה

| - - - - | - - - - | - - - -

מִי זֹאת הַדֶּר פָּנִים כְּשֶׁמֶשׁ גָּלְתָה
 יִפְיֶה פָּנֵי אָנָשִׁי יִקָּר לֹא כִסְתָה
 בָּרָה לְאִמּוֹן שְׁלִקְחָהּ לֹו לְבַת
 עֲדֵנָה עַד־עַד לָהּ אֲשֶׁר לֹא בִלְתָּה
 לִפְנֵי מַלְכִּים דְּבָרָה לֹא נִכְלָמָה 5
 גַּם תּוֹךְ סְגוּר לֵב הַחֲכָמִים חֲנֻתָהּ
 מִתְהַלֵּלָהּ לֵאמֹר בְּאַמְנֶם יִצְרִי
 אֹתִי בְטָרֶם כֹּל יְמִינוֹ קִנְיָתָהּ
 לְבָנֵי אֱלֹהִים קָרְאָה עֵת עֲרָכָהּ
 שְׁלַחַן בְּמִטְעָמִים וְלֶחֶם עֲשֵׂתָהּ 10
 בִּי מַעֲדָנִי הַמְלָכִים נִתְּנוּ
 בִּי כָל־לְשׁוֹן אֵלֶם בְּצַחוֹת עֲנֻתָהּ
 בִּי חִקְקוּ צֶדֶק בְּלִבָּם צִדְקוֹ
 בִּי עֵין מְתִי חֲשָׁד מְאוּרִים רֵאֲתָהּ
 בִּי נַעֲמָה נֶפֶשׁ לִפְנֵי שִׁחְרָה 15
 בִּי כָל־עֵקֶל קְלֹוֹת נִתִּיבָה פְּנֻתָהּ

By me the foot of them that seek me is held
up from slipping;
By me the hand of them that love me mounteth
up above the wealthy.

Mine is strength and mine is glory and mine
a robe of honour;

Mine is light like a sun that waneth not
towards evening.

Mine are the searchings out of counsel which
cannot be likened to fine gold;

Mine dignity and royalty, befitting them that
take hold on me;

Mine are the precious things, laid up for the
upright;

Mine is the step to the fortress, built for a
stronghold.

Jer. 18,15. Unto me they that walk upon the highway
bow them down;

Ps. 84,3. For me the soul longeth, yea even fainteth.

Ps. 127,2. Come ye, and eat not the bread of sorrows,
Turn into the garden that hath drunk its
fill of the glory of God.

Job 9,13. Let not your heart incline after the helpers
Of Rahab, when these run whither they be
not bidden.

Cant. 1,8. By the shepherds' tents and their footprints,
feed your flocks;

Then will ye know that your foot hath never
strayed."

This is she whom they that know her have not
concealed;

From age to age hath she been an heritage in
their hand.

בִּי נִסְעָדָה רָגֶל מִבְקָשֵׁי מִדְּחוֹת
 בִּי יָד מֵאֶהֱבִי עַל־עֲשִׂירִים עָלְתָה
 לִי אוֹן וְלִי כְבוֹד וְלִי אֶדָר יָקָר
 לִי אוֹר כְּשֶׁשֶׁשׁ לַעֲרוֹב לֹא פָנְתָה

20

לִי מַחְקָרֵי עֲצוֹת וְלֹא שָׁוּוּ בְּפֹז
 לִי הוֹד וּמִמְלָכָה לְתַפְשִׁי יֵאָתָה
 לִי מִחֲמָדִים לְיִשְׂרָאֵל נִצְפָנוּ
 לִי מַעֲלַת מְעוֹז לְמִבְצָר נִבְנְתָה

לִי הִלְכִי דֶרֶךְ סְלוּלָה שְׁחָחוּ
 לִי הִנְשָׁמָה נִכְסְפָה גַם־כָּלְתָה
 בָּאוּ וְאֵל לֶחֶם עֲצָבִים תִּלְחֲמוּ
 סוּרוּ לַגָּנָה מִכְבוֹד אֵל רְוֵתָה

25

אֶל־יֵט לְבַבְכֶּם אַחֲרֵי הָעֲזָרִים
 רָהֵב בְּרוּצִים לְאֲשֶׁר לֹא צִוְתָה
 עַל־מִשְׁכָּנוֹת רַעִים וְעַקְבוֹתָם רָעוּ
 תִּדְעוּ אֲנִי כִּי רָגַלְכֶּם לֹא נִטְתָה
 זֹאת הִיא אֲשֶׁר לֹא כִחְדוּהָ יְדַעִים
 מִדּוֹר לְדוֹר נִחְלָה בְּיָדָם הָיְתָה

30

- Jer. 48,11. Her perfume is not changed; as at this day,
so was it ever:
She retaineth the same fair form, she groweth
not dim.
Refrain, ye men, from being like foxes
Whose way is contrary to the king and his
law;
Cease from being head over them that from the
law stray far,
- Ezek. 19,2. And be a tail¹ to the lions' whelps which she
hath reared,
Which eat her bread in order to fight them
that wage war on her,²
That would do, every man, as his soul desireth,
Every man of whom goeth his own way, for
in truth,
- Jer. 31,28-29. The tooth that eateth sour grapes, that alone
is set on edge.
- Ezek. 18,2. But as for me, I will cleave to her, and my
soul shall hold fast
To her cords, and because of her it waiteth
for the Lord.
- Gen. 12,13. Truly she is my sister, and sheddeth sweetness
upon me,
The while I take pleasure in her, and she in me.
I have gloried all my life-long that she is my
sister,
- Gen. 12,13. And my soul liveth for her sake.

¹ See Ethics of the Fathers IV, 20.

² Note play on the word לַחֵם.

- 35 רִיחָה בְּלִי נֶמֶר כָּזָה הַיּוֹם כָּאֵז
תָּמִיד בְּעֵינָה עֲמֹדָה לֹא כָהֶתָּה
עֲזָבָה אָנוּשׁ מִהֵיזוֹת כְּשׁוֹעָלִים אֲשֶׁר
בְּרַכָּם עַל־מֶלֶךְ וְדָתוֹ עֲוֹתָה
חֲדָלָה הֵיזְתָּךְ עַל־רַחֲקֵי דָת לִרְאֵשׁ
וְהָיָה זָנֹב גּוֹרֵי אֲרֵיזוֹת רַבָּתָה
40 הַלְחָמִים לַחֲמָה לִלְחֵם לַחֲמִים
לָהּ, לַעֲשׂוֹת כָּל־אִישׁ כִּנְפָשׁוֹ אֹתָהּ
כָּל־אִישׁ בְּדַרְכּוֹ יִהְלֹךְ לוֹ כִּי אִמָּת
שֶׁן אֲכָלָה בְּסֹר לְבַדָּה קָהֶתָּה
וְאֲנִי בְּזֹאת אֲחֻזִּיק וְחִבְלָה תִּאָּחֶז
45 נִפְשִׁי וְעַקֵּב זֹאת אֲדַנִּי קֹוֹתָה
אֲמָנָם אֲחֻזֹּתֵי הָיָא וְעָלִי נַעֲמָה
עַתָּה בָּהּ אֲנִי אֲרַצָּה וְהָיָא בִּי רַצָּתָה
אֲתַהֲלָלָה מִיְּדֵי הַיּוֹתֵי כִּי אֲחֹר
50 תִּי הָיָא וְנִפְשִׁי בְּעִבּוּרָה חִיתָה:

68

THE BRIDE THAT LONGETH FOR THEE

She goeth out to meet Thee—the bride that
longeth for Thee.

Since the day she could no more supplicate
in Thy sanctuary, she hath pined for Thee.

She is abashed each time she would be going
up to the holy mount,

For she seeth that strangers go up, but not
she.

And she standeth afar off, worshipping toward
Thy Temple from every place whither she is
exiled.

The words of her entreaty she sendeth, an
offering to Thee,

While she hangeth her heart and her eyes
upon Thy throne.

Look Thou and listen and hear her cry:

She is calling in the bitterness of her heart and
her fainting soul.

68

כלה לך כלתה

רשות לשמחת תורה

|| --- | --- | --- | --- | --- | --- |

יִצְאָה לְקִדְמוֹת פֶּלֶה לָךְ כָּלְתָה
מִיּוֹם אֲשֶׁר לֹא חָלְתָה קִדְשָׁךְ חָלְתָה

הַשְׁתוֹמָמָה מִדֵּי עֲלִתָה לְהֵר קֹדֶשׁ
כִּי־רָאִתָּה זָרִים עָלוּ וְלֹא עָלְתָה

וַתַּעֲמֵד רְחוֹק מִשְׁתַּחֲוֶה נֶכַח
הֵיכָלְךָ מִכָּל־מְקוֹם אֲשֶׁר גָּלְתָה

5

יְדִבְרִי תַחֲנוּתָה שְׁלָחָה לָךְ מִנְחָה
לִבָּה וְעֵינֶיהָ מוֹל כִּסְאוֹךָ תָּלְתָה

הַשִּׁקָּף וְהַאֲזִינָה וְשִׁמַּע לְשׁוֹעֲתָה
קִרְאָה בְּמֵר לִבָּה וְנִפְשָׁה אֲשֶׁר כָּלְתָה:

10

69

UNTIL DAY AND NIGHT SHALL CEASE

(For rhymed version see page 167)

The sun and moon, these minister for ever;
The laws of day and night come never to an end.
Given as signs are they to Jacob's seed,
That they shall ever be a nation, that they
 shall not be cut off.
If with the left hand He should thrust them
 off, with the right hand doth He draw
 them nigh.
Let them not say, " 'Tis desperate ", at the
 time of their ruin;
Let them only believe they are eternal, and
 that
They shall not cease until day and night shall
 cease.

69

עד יום וליל ישבתו

| - ~ - - | - ~ - - | - ~ - -

שֶׁשׁ וַיֵּרַח לְעוֹלָם שְׁרָתוֹ
 חֲקוֹת בַּיּוֹם וְלַיְלָה לֹא נִצְמָתוֹ
 הֵם נִתְּנוּ אֵתוֹת לְזֶרַע יַעֲקֹב
 לְהִיּוֹת לְעוֹלָם גּוֹי וְלֹא יִכָּרְתוּ
 אִם בְּשֵׁמֶאֱלֹהִים בְּיָמִין קָרְבָּם
 אֵל יֹאמְרוּ נֹאֶשׁ בָּעֵת יִתְעַזְּבוּ
 אֲךָ יֹאמִינוּ כִּי לְעוֹלָם הֵם וְכִי
 לֹא יִשְׁבְּתוּ עַד יוֹם וְלַיְלָל יִשְׁבְּתוּ:

70

O GOD, THY NAME

O God, Thy name! I will exalt Thee, and
 Thy righteousness I will not conceal.
 I have given ear, and I have trusted; I will
 not question, I will not prove:
 For how should a vessel of clay say unto its
 moulder, What doest Thou?
 I have sought Him, I have met Him—a tower
 of strength, a rock of trust—
 The radiant one, like shining light, unveiled,
 uncovered!

Praised be He and glorified, exalted and extolled!

The beauty of Thy glory and the strength
 of Thy hand the heavens declare,
 When they dawn and when they wane and
 when they bow their faces;
 And angels walk amid the stones of fire and
 water.

Isa. 57,19.

They testify to Thee, they thank Thee, Who
 createst the fruit of the lips,
 For Thou upholdest, and failest not—without
 arms, without hands—
 The depths and the heights, the Beings and
 the Throne.

Praised be He and glorified, exalted and extolled!

70

יה שמך ארוממך

רשות לקדיש

— — — | — — —

לֹא־אֶכְסָה	וְצִדְקָתְךָ	אֲרוֹמְמֶךָ	יְהִי שִׁמְךָ
וְלֹא־אֲנֹסָה	לֹא־אֶשְׂאֵל	וְהֶאֱמַנְתִּי	הֶאֱזַנְתִּי
מִהִתְעַשֶּׂה	אֵלַי יֵצְרוּ	כָּלִי חֲמַר	וְאֵיךְ יֹאמַר
וְצוּר מִחֶסֶה	לְמַגִּד־לְעֵז	פְּגִשְׁתִּיהוּ	דְּרִשְׁתִּיהוּ
וְלֹא מִכְסָה	בְּלִי מֶסֶךְ	כְּאוֹר מְזֹהִיר	הַבְּהִיר
וַיִּתְנַשֵּׂא:	וַיִּתְרוֹמֵם	וַיִּתְפָּאֵר	וַיִּשְׁתַּבַּח

5

שָׁמַיִם	מִסְפָּרִים הֵן	וְעֵז יָדְךָ	הִדְר כְּבוֹדְךָ
אֶפְסִים	וְעַת שְׁחוֹתָם	וְעַת פְּנוֹתָם	בָּעַת עֲלוֹתָם
אֲשׁ וּמִים	בְּתוֹךְ אֲבְנֵי	נְהַלְכִים	וּמִלְאָכִים
שְׁפָתַיִם	בּוֹרֵא נִיב	וַיִּזְדוּף	וַיַּעֲדוּף
וַיָּדִים	בְּלִי זְרוּעַ	וְלֹא תִבֵּל	כִּי תִסְבֵּל
וְהִכָּסֵּא	וְהַחֲיוֹת	וְעֲלִיּוֹת	תַּחֲתֵיּוֹת
וַיִּתְנַשֵּׂא:	וַיִּתְרוֹמֵם	וַיִּתְפָּאֵר	וַיִּשְׁתַּבַּח

10

And who can utter the glory of Him who
 formed the clouds by His word?
 He liveth eternally, albeit hidden; in the
 highest heights His abode.
 And in His love for the son of His house,
 within his tent He set His presence,
 And granted vision to prophecy, to look
 toward His likeness.
 And there is no form and no measurement,
 and no end to the knowledge of Him;
 Only the vision of Him in the sight of
 His prophets is like a King high and
 exalted.¹

Praised be He and glorified, exalted and extolled!

The tale of mighty acts is beyond telling, and
 who can declare His praises?
 Happy is the man who is quick to perceive
 the strength of His great deeds,
 And stayeth himself upon God who upholdeth
 the universe in His arms,
 And proclaimeth His awe whate'er betide,
 and holdeth just His acts,
 And giveth thanks for all He doeth, since for
 His own sake are His doings,
 And since a terrible day of God cometh when
 there shall be judgment for all work.

Praised be He and glorified, exalted and extolled!

¹ The text is possibly defective here. The line is unlikely to have ended with a word giving practically the same sense as the last one of the refrain. See the last word in all the other verses.

וּמִי יִמְלֹל־ כְּבוֹד מְחַלֵּל שְׁחָקִים בִּי- אֲמִירָתוֹ
 חֵי עוֹלָם אֲשֶׁר נִעְלָם בְּגִבְהֵי רוֹם מְעוֹנָתוֹ
 15 וּבִרְצָתוֹ בְּכָרְבִיתוֹ בְּאַהֲלוֹ שֵׁת שְׂכִינָתוֹ
 וְשֵׁם מִרְאֹת לְנִבּוּאוֹת לְהִבִּיט אֶל- תְּמוּנָתוֹ
 וְאִין תְּבִנִית וְאִין תְּכִנִית וְאִין קֶץ ל- תְּבוּנָתוֹ
 רַק מִרְאִיו בְּעֵין נְבִיאָיו כְּמַלְךְ רֶם וּמִתְנַשֵּׂא
 יִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא:

דִּבֶּר גְּבוּרֹת בְּלֵי סִפְרוֹת וּמִי יִסְפֹּר תְּהִלּוֹתָיו
 20 אֲשֶׁר־י אִישׁ אֲשֶׁר יַחִישׁ לְהִכִּיר עֹז גְּדִלּוֹתָיו
 וְיִסְמַךְ בְּאֵל תִּמְךָ עוֹלָם עַל- זְרוּעוֹתָיו
 וְיַעֲרִיצוּ שׁוֹב וְרָצוּא וַיִּצְדִּיק דִּין עֲלִילוֹתָיו
 וַיּוֹדֶה עַל אֲשֶׁר פָּעַל כִּי לִמְעַנּוּ פְּעִלּוֹתָיו
 וְכִי יִשְׁיֹם לְאֵל אִיּוֹם וַדִּין עַל-כָּל- הַמַּעֲשֶׂה
 יִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא:

Consider deeply and prepare thyself and re-
flect on thine own secret,

And examine what thou art and whence thine
origin,

Who set thee up, who gave thee understanding,
whose power moveth thee;

And look unto the mighty acts of God and
waken the glory in thee.

Search out His works, only upon Himself
put not forth thine hand

Job 1, 12.

Ben Sira 3.21-22. When thou seekest the end and the beginning,
Ḥagigah 13a. the too wonderful, the deeply hid.

Praised be He and glorified, exalted and extolled!

25 דֶּשֶׁתוֹנִן וְהַכּוֹנֵן וְהַתְּבוֹנֵן בְּסוֹדֶךָ
 וְהַבִּטָּת מָה אָמַר וּמַאֲיִן יְסוֹדֶךָ
 וּמִי הִכִּינֶךָ וּמִי הִבִּינֶךָ וְכַח מִי יִנִּידֶךָ
 וְהִבֵּט אֶל גְּבוּרוֹת אֵל וְהַעִירָה כְּבוֹדֶךָ
 חֲקַר פְּעָלָיו רַק אֵלָיו אֵל־תִּשְׁלַח יָדֶךָ
 30 כִּי תִדְרֹשׁ בְּסוֹף וּבְרֹאשׁ בְּמִפְלֵא וּבְמִכְסָּה
 יִשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא:

71

THOUGH I SIT IN DARKNESS

Ps. 120,5. O silent Dove,¹ pour out thy whispered prayer
 Stricken amid the tents of Meshekh;
 And lift up thy soul unto God—
 Thy banner, thy chariot and thy horseman—
 Who kindleth the light of thy sun:
 Isa. 45,7. *Who formeth light and createth darkness.*

To the Whole He called with His word,
 And it arose in a moment, at His bidding,
 To show unto all the strength of His glory
 In the world which, no longer void, He had
 formed,
 What time, from the east, unto His light
 Ex. 10,21. *He called and moved the darkness.*

And the host of His heavens heard
 The word: "Let there be Light"; and it
 was known
 That there is a Rock by whom are cleft

¹ See heading of Ps. 56.

71

כי אשב בחשך

יוצר

יֹנֵת אֱלֹם צָקִי לַחֲשֶׁךְ
 הַלּוֹמָה בְּחוֹךְ מְשַׁכְּנֵי־מָשָׁךְ
 וְשֹׂאֵי לְאֵלוֹהַּ נַפְשֶׁךְ
 דִּגְלָךְ רִכְבְּךָ וּפָרְשֶׁךְ
 הַמְזִיחַ אֹרֶךְ שְׁמֶשְׁךְ
 יוֹצֵר אֹרֶךְ וּבּוֹרֵא חֶשֶׁךְ:

5

לְכָל קָרָא בְּמִאֲמָרוֹ
 וְעָמַד רָנַע לְפִי דְבָרוֹ
 לְהִקְרְאוֹת לְכָל עַז יִקְרוֹ
 בְּעוֹלָם לֹא־תִהְיוּ יִצְרוּ
 עַת מִמְּזִיחַ לְאוֹרוֹ
 קָרָא, וַיִּמַּשׁ חֶשֶׁךְ:

10

וַצָּבָא שְׁחָקִיו שְׁמָעוּ
 אָמַר יְהִי אֹרֶךְ, וְנִגְדָּעוּ
 כִּי יֵשׁ צוּר, בּוֹ נִבְקָעוּ

15

Job 38,6. The clouds, and the corner-stones laid.
And they gave thanks to their Maker, since
they knew

Ecc. 2,13. *The excellency of light over darkness.*

So will He yet light up my gloom,
And uphold him who raiseth my fallen estate,
And make the light of mine assembly shine
forth.

Then the chosen one yet shall boast herself:
"Behold the light of the Rock of my praise
Micah 7,8. *Is mine, though I sit in darkness*"¹

¹ In the acrostic יהודה לוי the customary ה of הלוי is missing.

שְׁחָקִים, וּפְנוֹת הַטָּבָעוֹ
וְהוֹדוּ לְיוֹצְרָם וַיֵּדְעוּ
יִתְרוֹן אֹר מִן־הַחֶשֶׁד:

יְאִיר בֶּן עֹזֶר אֶפְלָתִי
וַיִּסְמֹךְ לְקוֹמָם נְפִילָתִי
וַיִּזְרִיחַ אֹר קִהְלָתִי
וַתִּתְהַלֵּל עֹזֶר סִגְלָתִי
הִנֵּה אֹר צוּר תִּהְלָתִי
לִי, כִּי־אֵשֶׁב בַּחֶשֶׁד:

72

NOW COMETH THE LIGHT

- Ps. 76,5. Together in Thy light, O God resplendent,
 Ps. 36,10. *Do we see light!*
- Isa. 9, 1. The people that walked in darkness—
 Their hope¹ how long deferred!—
 Gen. 49,17,19. While biting sin still troopeth at their heel,
 Isa. 18,4. Upon them, like clear heat in sunshine,
 Job 38,19. *Shall dwell the light.*
- With veil on the uncovered head,
 With glory in place of rent apparel,
 Ps. 97,11. Wilt Thou clothe them; the light, once sown,
 make manifest
 Again, as Thou hast said: "Let there be light,
 Gen. 1,3. *And there was light.*"
- Thy banner, over them whose knees stumble,
 Upraise, and clear the way before them
 Malachi 3,1. By an Angel; and Thou wilt bless
 The seed of the upright, what time Thou
 makest light²
 Job 24,13. *Of them that rebel against the light.*

¹ I have followed S. D. Luzzatto and Brody in their pointing of שְׁכָרוֹ "his hope", although שִׁכְרוֹ is also possible in the sense of long drawn out calamity.

² This is an attempt to reproduce the play on words continually taking place in the Hebrew rhymes.

72

כִּי בֵּא אֹר

מאורה

-----|-----~-----
-----~-----

יַחַד בְּאוֹרָךְ אֵל נָאֹר

נִרְאָה־אֹר:

הָעַם אֲשֶׁר הִלֵּךְ חֲשֹׁךְ

שִׁבְרוּ עֲדִי־אֵן יִמְשֹׁךְ

יָגוּד עֲקֹבוֹ חֲטָא נֶשֶׁךְ

עָלְיוֹ בָּחַם צַח עַל־אֹר

5

יִשְׁכֵּן־אֹר:

וַצַּנִּיף עַל־יִרְאֵשׁ פָּרוּעַ

וַיִּקַּר מְקוֹם סוֹת קְרוּעַ

תִּלְבֵּשׁ, וְגַל אֹר זָרוּעַ

שֵׁנִית, בְּמִאֲמָרְךָ יְהִי אֹר

וַיְהִי־אֹר:

10 דְּגִלְךָ עָלֵי כִשְׁלֵי בָרְךְ

הָרַם, וּלְפָנֶיהֶם דָּרְךְ

פִּנָּה בְּמִלְאָךְ, וּתְבָרְךְ

זָרַע יִשְׂרָאֵל, יוֹם תֵּאֹר

מִרְדִּי־אֹר:

- Job 7,2. While he moaneth like a servant panting after
the shade,
Do Thou lay the majesty of Thy salvation
upon him;
And cry: "How long, O sluggard,
Prov. 6,9. Wilt thou sleep in the house of darkness?
Arise, shine!
Isa. 60,1. *Now cometh the light!*"
- Zech. 4,7. "Grace, grace," proclaim; and set up two rows
Zech.4,3,11-14. Of olive trees for kindling the lights,
And they shall serve for lamps—
Their oil within the shrine of God resplendent
*For the Light!*¹

¹ This verse may possibly be an interpolation to adapt the poem to Hanukah. The acrostic חֵיק in addition to יהודה is rare with this poet.

הוֹמָה כְּעֶבֶד יִשְׁאָף צֶלַל

הוֹד יִשְׁעֶךָ עָלָיו הָאֲצִל 15

וּקְרָא עַדִּי מִתִּי עֲצֵל

תִּשְׁכַּב בְּבֵית חֶשֶׁד? קוּם אוֹר:

חֵן חֵן קָרָא, וְשִׁמְתִי שׁוֹרוֹת

זִמְתִּים לְהַאֲרִי הַנֵּרוֹת

קוֹמִם, וְהָיוּ לְמֵאוֹרוֹת

שִׁמְנִים בְּמִקְדָּשׁ אֵל נֹאֹר 20

לְמֵאוֹר:

73

GOD IN ALL

(For rhymed version see page 168)

Lord, where shall I find Thee?
High and hidden is Thy place;
And where shall I not find Thee?
The world is full of Thy glory.

Found in the innermost being,
He set up the ends of the earth:
The refuge for the near,
The trust for those far off.
Thou dwellest amid the Cherubim,
Thou abidest in the clouds;
Thou art praised by Thine hosts
Yet art raised above their praise.
The whirling worlds cannot contain Thee;
How then the chambers of a temple?

And though Thou be uplifted over them
Upon a throne high and exalted,
Yet art Thou near to them,
Of their very spirit and their flesh.
Their own mouth testifieth for them
That Thou alone art their Creator.
Who shall not fear Thee,
Since the yoke of Thy kingdom is their yoke?
Or who shall not call to Thee,
Since Thou givest them their food?

I have sought Thy nearness,
With all my heart have I called Thee,

73

כבודך מלא עולם

אופן לשמחת תורה

מְקוֹמָךְ נַעֲלָה וְנַעֲלָם
כְּבוֹדְךָ מִלֵּא עוֹלָם:

יְהִי אָנְהָ אֲמֻצָּאךָ
וְאָנְהָ לֹא אֲמֻצָּאךָ

אֶפְסֵי־אֶרֶץ הַקִּים
הַמְּבֹטָח לְרַחֲקִים
אֲתָה שֶׁכֵּן שְׁחָקִים

הַנִּמְצָא בְּקֶרְבִּים
הַמְּשֻׁנָּב לְקֶרְבִּים
אֲתָה יוֹשֵׁב בְּרוּבִים

5

וְאֵת עַל־רֹאשׁ מַהֲלָלִים
אֵךְ כִּי־חֲדָרֵי אוֹלָם:

תַּתְּהַלֵּל בְּצַבָּאךָ
נִלְנַל לֹא־יִשְׁאָךְ

עַל־כֵּם נִשְׂא וְרִם
מְרוּחִם וּמִבְּשָׂרִם
כִּי־אֵין בְּלִתִּיךָ יִצְרִם

וּבַהֲנִשְׂאָךְ עַל־יָהֶם
אֲתָה קָרוֹב אֶל־יָהֶם
פִּיָּהֶם יַעֲדִיר בָּהֶם

10

וְעַל מַלְכוּתְךָ עָלָם
וְאֲתָה נוֹתֵן אֶבְרָם:

מִיָּזָה לֹא יִרְאָךְ
אוֹ מִי לֹא יִקְרָאךְ

בְּכָל־לִבִּי קִרְאָתִיךָ

דְּרִשְׁתִּי קִרְבְּתִיךָ

And going out to meet Thee
I found Thee coming toward me,
Even as, in the wonder of Thy might,
In the sanctuary I have beheld Thee.
Who shall say he hath not seen Thee?—
Lo, the heavens and their hosts
Declare the fear of Thee,
Though their voice be not heard.

Doth then, in very truth,
God dwell with man?
What can he think—every one that thinketh,
Whose foundation is in the dust—
Since Thou art holy, dwelling
Amid their praises and their glory?
Angels adore Thy wonder,
Standing in the everlasting height;
Over their heads is Thy throne,
And Thou upholdest them all!

לְקַרְאֲתִי מִצְּאֲתִיךָ
בְּקֹדֶשׁ חַיִּיתִיךָ

וּבִצְאֲתִי לְקַרְאֲתִיךָ
וּבְפִלְאֵי גְבוּרָתִיךָ

15

הֵן שָׁמַיִם וְחַיִּלָם
בְּלִי נִשְׁמַע קוֹלָם:

מִי יֹאמֶר לֹא־רָאָךְ
יְגִידוּ מוֹרָאָךְ

אֱלֹהִים אֶת־הָאָדָם
אֲשֶׁר בְּעֶפְרַיִם וְסוּדָם
תְּהַלּוֹתָם וּכְבוֹדָם

הָאֱמָנָם כִּי־יֵשֵׁב
וּמִה־יִּחְשַׁב כָּל־יִחְשַׁב
וְאֶתָּה קָדוֹשׁ יוֹשֵׁב

20

הָעֲמֻדוֹת בְּרוֹם עוֹלָם
וְאֶתָּה נִשְׂא כָלָם:

חַיּוֹת יוֹדוּ פִּלְאִיךָ
עַל־רֹאשֵׁיהֶם כִּסְאִיךָ

74

ELIJAH AND ELISHAH

Our portents linger—
Where is the God of Elijah?¹

The son who hearkeneth unto His words,
Crying of violence out of his sorrows,
Saith, Where is the Rock and His Names?²
A thousand years He hath not answered him.³

The Tishbite decreed for Ephraim,
And closed up the heavens;
At his word came fire and water down;
On Mount Carmel—there he proved Him.

I Kings 18.

I Kings 17, 10-16. He spake of the jar and the cruse,
And therein set a blessing flowering;

I Kings 17, 17-24. He restored the dead from the pit—
Who hath heard such things and who hath
seen them?

II Kings 1, 9-14. He caused the burning of the captains and
their fifties;
He fasted forty days with their nights;

¹ See Mal. 3, 23.

² Another rendering may possibly be שנותיו for שמותיו
See Ps. 61, 7.

³ Jehudah Halevi lived about 1000 years after the
destruction.

74

אִיה אֱלֹהֵי אֱלִיהוּ

הברלה

אֶתֹתֵינוּ הִתְמַהֵּהוּ
 אִיה אֱלֹהֵי אֱלִיהוּ
 בֶּן שֹׁמֵעַ אֶל־אֲמֹרֹתָיו
 צִעַק חָמָס מִצְרֹתָיו
 אָמַר אִיה צוּר וְשִׁמּוֹתָיו
 אֶלֶף שָׁנִים לֹא עָנָהוּ.
 נִזְרַתְּ תִשָּׁבִי עַל־אֶפְרַיִם
 וַיַּעֲזַר אֶת־הַשָּׁמַיִם
 וַעֲלִפּיו יָרְדוּ אֵשׁ וָמַיִם
 הָרַחֵם הַכֹּהֵן מִלִּשְׁמֵן נִסָּהוּ.
 דִּבֶּר עַל־כֹּד עַם־צִפְחָת
 וּבִרְכָה שֵׁם בָּם פִּרְחָת
 הָשִׁיב הַמַּת מִן־הַשַּׁחַת
 מִי־שָׁמַע זֶה, וּמִי רָאָהוּ
 הִבְעִיר שָׂרִים וַחֲמִשִּׁיהֶם
 צָם אַרְבָּעִים עַם־אֲמִשִּׁיהֶם

5

10

15

I Kings 17,4-6. The ravens assembled as though called together
To give him his food.

And when he went up on high in a whirlwind,
And in a burning chariot of fire,
II Kings 2,12 Then turned Elisha, bitterly crying:
"My father, my father!" but he answered
him not.

Job 38,30. The floods of Jordan were congealed,
II Sam. 22,37. So that their feet slipped not;
Ps. 18,37. Also for Elisha stood they up—
They that looked on him saw and were amazed.

Those watching for the signs foretold—
How long, until they see the wondrous
happenings
When these marvels are wrought before them,
The work of the Lord which is terrible.¹

¹ The alphabet in acrostic reaches only to the letter ן.

נוסדו ערבים למבקשיהם
לתת לחמו, וינהו.

ובעת עלה רום בסערה

ובמרפבת אש ביערה

20

ואלישע שב צעק מרה

אבי אבי, ולא ענהו.

זרמי ירדן התלקדו

עד קרסליו לא מעדו

גם לאלישע כן עמדו

25

צפיו ראו ויתמהו.

חוכי אתות הנבאות

מתי יחזו הנוראות

בעשות נגדם הנפלאות

מעשה יי כינורא הוא.

30

75

MY HEART SEETH THEE

My thoughts awaken me with Thy name,
And set Thy mercies before me.

They teach me of the soul Thou hast formed,
Bound up within me;—it is wonderful in mine
eyes!

And my heart seeth Thee and hath faith in
Thee
As though it had stood by at Sinai.

I have sought Thee in my visions, and there
passed
Thy glory by me, descending in my clouds.

My musings have roused me from my couch
To bless Thy glorious Name, O Lord.

75

ולבי ראך

רשות

|| — — — — — || — — — — — || — — — — — ||

יְעִירוּנִי בְשִׁמְךָ רַעֲיוֹנִי
וְיִשְׁימוּ חֲסָדֶיךָ לִפְנֵי

הַבִּינוּנִי דְבַר נֶפֶשׁ יִצְרָתָהּ
קְשׁוּרָה בִּי וְהִיא נִפְלְאָת בְּעֵינַי

וְלִבִּי רָאָךְ וַיֵּאֱמַן בְּךָ
בְּאֵלֹו מַעֲמַד הָיָה בְּסִינִי

5

יְרֻשְׁתִּיךָ בְּחִזְיוֹנִי וְעֵבֶר
כְּבוֹדְךָ בִּי וַיֵּרֶד בְּעֵנָנִי

הַקִּימוּנִי שְׁעִיפִי מִיִּצְוֵעִי
לְבָרְךָ שֵׁם כְּבוֹדְךָ אֲדַנִּי:

10

76

A NEW SONG

(For rhymed version see page 170)

The day the depths were turned into dry land,
A new song sang the redeemed.

That day Thou wast honoured of the foe, and
wast precious unto me,

And didst lay for Thyself a foundation of
strength from the mouths of sucklings.¹

Thou didst sink in deceit the feet of the
daughter of the Anamim²,

Cant. 7.1-2. But the steps of the Shulamite were beautiful
in sandals.

And all that see me shall sing, when they
look upon mine honour:³

Deut. 32.31. "There is none like the God of Jeshurun"—even
though our foes be the judges.

So wilt Thou raise my banners over those that
are left,

And gather them that are scattered as though
gathering ears of corn.

¹ This stanza is omitted in Heidenheim's Maḥzor the opening ' being taken as the first letter of the acrostic. Brody opens the acrostic with the second '.

² Mentioned among the sons of Mizraim. See Gen. 10, 13.

³ Thus Brody's reading; שורון בעת הודי שורון כל רואי ישירון. Heidenheim reads: וכל רואי שורון בבית הודי שורון, which seems less probable. (See rhymed version).

76

שירה חדשה

גאולה לפסח

-----|-----

יֹם לִיבְשָׁה	נִהְפְכוּ מִצּוֹלִים
שִׁירָה חֲדָשָׁה	שָׁבְחוּ גְאוּלִּים:

יֹם בָּצָר נִכְבְּדָה	וְאַלִי נִחְמָדָה
וְלֶךְ עֵז יִפְדָּה	מִפִּי עוֹלָלִים:

הַטְּבַעַת בְּתִרְמִית	רְגְלִי בְּתַעֲנִמִּית
וּפַעֲמֵי שׁוֹלְמִית	יָפוּ בְּנַעֲלִים:

וְכָל־רְאִי יִשִּׁירוֹן	בָּעַת הוֹדִי יִשׁוּרוֹן
אֵין כָּאֵל יִשְׁרוֹן	וְאֵיבִינוּ פְּלִילִים:

רְגְלִי כֹן תָּרִים	עַל־הַנְּשֹׂאִרִים
וְתִלְקֹט פְּזוּרִים	כְּמִלְקֹט שִׁבְלִים:

They that come unto Thee within the covenant
 of Thy seal,
 They that from the birth are consecrated to
 Thy name—

They show¹ their sign unto all that see them,
 And on the corners of their garment they make
 fringes.

For whom is this one inscribed? Discern now
 the truth:

Gen. 38,25. Whose are the signet and the threads of blue?—

Ah, turn again to consecrate her, and cast her
 out no more;

Cant. 2,17. And let the light of her sun arise, and the
 shadows flee away.

The belovèd exalt Thee; with song they come
 before thee:

Ex. 15,11. "Who is like unto Thee, O Lord, among the
 mighty?"

¹ Brody: הָרָאָה; Heidenheim reads הִרְאָה. (See rhyme version).

בְּבִרְיַת חֲתָמָךְ הֵם נִמְלִים:	הַבָּאִים עִמָּךְ וּמִבֶּטֶן לְשִׁמְךָ
לְכָל־רֹאֵה אוֹתָם יַעֲשׂוּ גְדָלִים:	הִרְאוּ אֶתְּתָם וְעַל־כִּנְפֵי כְסוּתָם
הַכֹּרֵנָא דְּבֵר אֱמֶת וְהַפְתִּילִים:	לְמִי זֹאת נִרְשְׁמַת 15 לְמִי הַחֲתָמַת
וְאַל־תּוֹסֵף לְגִרְשָׁהּ וְנָסוּ הַצִּלָּלִים:	וְשׁוֹב שְׁנִית לְקִדְשָׁהּ וְהַעֲלֵה אוֹר שְׁמֶשָׁה
בְּשִׁירָה קִדְמוֹךְ אֲדֹנִי בָּאֵלִים:	יְדִידִים רוֹמְמוֹךְ מִי־כַמְכָּה 20

77

SABBATH PEACE

To love of thee I drink my cup—
Peace to thee, peace, O Seventh Day!

Job 7.4.

Gen. 29,20.

Six days of work are like thy slaves,
 While toiling through them, full of restlessness,
 All of them seem to me but as a few days,
 For the love I have to thee, O day of my delight

I go forth on the first day to do my work,
 To set in order the next Sabbath day's array:
 For God hath placed the blessing there:
 Thou alone art my portion for all my toil.

The lamp for my holy day is from the light of
 mine Holy One;
 The sun and stars are jealous of my sun.
 What care I for the second day or the third?
 Let the fourth day hide his lights—

77

שלום לך יום השביעי

— — — — —

על־אהבתך	אשתה גביעי
שלום לך שלום	יום השביעי:

ששת ימי מעשה	לך בעבדים
אם־אעבד בהם	אשבע נדרים
כלם בעיני הם	ימים אחדים
מאהבתי בך	יום שעשועי:

6

אצא ביום ראשון	לעשות מלאכה
לערך ליום שבת	המערךה
כי האלהים שם	שם הברכה
אתה לבד חלקי	מכל־יגיעי:

10

מאור ליום קדשי	מאור קדשי
שמש וכוכבים	קנאו לשמשי
מה־לי ליום שני	או לשלישי
יסתיר מארותיו	יום הקדביעי:

I hear a herald of good tidings from the fifth
day forth:

To-morrow cometh fresh life for my soul!

The morning for my labour, the evening for
my freedom;

I shall be summoned to the table of my King,
my Shepherd!

I find upon the sixth day my soul rejoicing,
For there draweth nigh to me the time of rest;
Albeit I go about, a wanderer, to find relief,
At even I forget all my weariness and wander-
ing.

How sweet to me the time between the lights—
To see the face of Sabbath, with mien renewed!
O come with apples, bring ye many raisin
cakes—

This is the day of my rest, this my love, my
friend.

I will sing to thee, O Sabbath, songs of love;
So it befitteth thee, for thou art a day of
enjoyments,

A day of pleasures, yea, of banquets three,
Pleasure at my table, pleasure of my couch.

15 אֲשַׁמֶּעַ מִבֶּשֶׁר טוֹב מִיּוֹם חֲמִישִׁי
כִּי־מַחֲרַת יִהְיֶה נֶפֶשׁ לְנַפְשִׁי
בִּקְרָא לַעֲבָדְתִּי עָרַב לַחֲפָשִׁי
קָרוֹא אֵלַי שְׁלַחַן מִלְכִּי וְרוּעִי:

20 אֲמַצָּא בְיוֹם שְׁשִׁי נַפְשִׁי שְׂמִיחָה
כִּי־קָרְבָה אֵלַי עֵת הַמְנוּחָה
אִם נָע וְנָד אֵלֶיךָ לְמַצָּא רְנוּחָה
עָרַב וְאֶשְׁכַּח כָּל־ גִּדִּי וְנוּעִי:

25 מִהַנְּעֻמָּה לִי עֵת בֵּין הַשְּׂמֻשׁוֹת
לִרְאוֹת פָּנַי שַׁבָּת פָּנִים חֲדָשׁוֹת
בְּאוֹת בְּתַפּוּחִים הִרְבּוּ אֲשִׁישׁוֹת
זֶה יוֹם מְנוּחָי זֶה דֹּדִי וְרַעִי:

30 אֲשִׁיר לָךְ שַׁבָּת שִׁירֵי יְדִידוֹת
כִּי־יֵאָתֶה לָךְ כִּי אֶת יוֹם חֲמֻדוֹת
יוֹם תַּעֲנוּגִים גַּם שֶׁל סְעוּדוֹת
תַּעֲנוּג לְשִׁלְחָנִי תַּעֲנוּג יְצוּעִי:

78

A CAMPING PLACE

Fair and good it is to hold a camping place
within Thine house,
For the people in whose midst Thy name doth
rest;

That Name whose dwelling is the infinite space—
though He
Isa. 57,15; 53,7. Is found within the contrite heart and with
the humble man.

And heaven's heights cannot contain Him,
even though
He came down upon Sinai and abode in a bush.

His way is very near and it is very far,
For all that He doeth is for the sake of all
that is, and for His own sake.

Lo, upon my heart is a thought from my God;
Yea, also upon my tongue is an answer from
the Lord.

78

בביתך מחנה

רשות

— — — — — | — — — — — | — — — — —

יָפָה וטוֹב לְאַחֲזוֹ בְּבֵיתְךָ מַחֲנֶה
לְעַם אֲשֶׁר שָׁמַךְ בְּקִרְבָּם יַחֲנֶה

הַשֵּׁם אֲשֶׁר שָׁכְנוּ בְּרוֹם עוֹלָם וְהוּא
נִמְצָא בְּלֵב יִדְכָּא וְעַם אִישׁ נַעֲנֶה

וְשָׁמִי מְרוֹמִים לֹא יִכִּילוּהוּ וְאִם
יִרְדַּע עָלַי סִינִי וְשָׁכֵן בִּסְנֶה

6

יִרְכּוּ מְאֹד קִרְבָּה וְלִמְאֹד רַחֲקָה
כִּי כָל אֲשֶׁר פָּעַל לִישׁ וְלִמְעָנָה

הֵן עַל-לִבִּי מֵאַלְהֵי מַחֲשָׁב
גַּם עַל-לְשׁוֹנִי מֵאַדְנִי מַעֲנָה:

10

79

NATURE AND LAW¹

(For rhymed version see page 172)

The words of God are pure; they are more
precious than rubies;
They are wrapped up in hearts, they are
bound up in souls.

Weary are all words with fervent pursuit after
His praises,
For what hath one of numbered days to do
with His infinite eternities?
As clouds above the dust, so high above him
are God's ways.

How can understanding that is deficient and
reason that is cut short
Grasp the ways of might, the high, the im-
pregnable?

Be silent before Him, each that speaketh of Him
and perish his thought!
Only about His works let him frame song, let
him ply his tongue;
Yea, concerning the law of His mouth let him
lift his voice and make loud his throat.²

¹ Referred to by Zunz as a *Piyut* for the 1st day of Pentecost. It occurs in the Avignon ritual and others

² The liturgies read these two lines thus:

אך במפעליו יחבר קול וירחיב את גרונו
ובדברי שיר יגבר פיו ויאריך את לשונו.

See rhymed version.

79

אמרות האל טהרות

מאורה

— — — — — | — — — — — | — — — — — | — — — — —

אמרות האל טהרות מפנינים הם יקרות
בלבבות הם צרות בנפשות הם קשרות:

יגעו כל־הדברים מדלק אחר שבחיו

מה־ל־בְּיָמִים ספורים אחרי נצח נצחיו

בשחקים מעפרים נבהו מנו ארחיו

6

מה־ל־דעות החסרות ותבונות הקצרות

לאחזו דרכי גבורות הנבחת הבצרות:

הם לפניו כל־מדבר בו, ואבד רעיונו

אך במפעליו יחבר שיר ויאריך את־לשונו

גם בתורת פיו יגבר קול ויָרִים את־גִּירוֹנוֹ

10

Tongues be giving forth speech, extolling,
crowning;
Souls be glorifying, now to praise, and now to
teach.¹

Micah 6,6.

But wherewith shall I bow down and be worthy
to come before the Lord?²

Ps. 42,5.

Shall I lead the procession to the house of God
with calves for mine offering?

Will He say: I will deliver them from the
grave; I will be a father to My children?

All the lands, behold, are alien;³ so that one
cannot bring an offering that is pure;
O build the chiefest city;⁴ be Thou pleased as
with oblation from her courts.

Isa. 19,6.

Emptied is wisdom and dried up from the
hearts of Kalkol and Darda:⁵

All that they have known⁶ and thought
is not as He thinketh and knoweth.

His works are too strong, too many, for the
searching out of wisdom and reason.

His untold marvels, day by day, multiplying
and bearing fruit—

Ps. 71,15.

These give unceasingly songs to Him, knowing
not their numbers.⁷

¹ The liturgies read here: בין להבין ולהורות.

² " " " " ואדבר לאדני.

³ " " " " הן ארצות כל לזרות.

⁴ " " " " תבנה ראשית עירות.

⁵ Wise men of the east. See I Kings 5,11.

⁶ The liturgies read ידעו for ידעו.

⁷ " " " " ספורות for סדורות.

מַעֲרִיצוֹת מַעֲטִירוֹת	הַלְשָׁנוֹת מֵאֲמִירוֹת
בֵּין לְהוֹדוֹת בֵּין לְהוֹרוֹת:	הַנְּשָׁמוֹת מֵאֲדִירוֹת

אֶזְכָּה לִפְנֵי אֲדֹנִי	וּבִמָּה אֶכֶף אֶקְדָּם
בַּעֲגָלִים קָרְבָּנִי	בֵּית אֱלֹהִים הָאֲדָדָם
אֶהְיֶה כְּאֵב לִבְנֵי	מִשְׁאֹל יֹאמֶר וְאֶפְדָּם

16

מִבְּלֵי הַקָּרִיב טְהוֹרוֹת	כָּל־אֲרָצוֹת הֵן לְזָרוֹת
תִּחְפוֹץ שִׁי בַּעֲזָרוֹת:	תִּבְנֶה רֹאשׁ הָעִירוֹת

מִלֵּבב כָּל־כָּל וְדָרְדַּע	דָּלְלוּ חֻקֹּמוֹת וְחָרְבוּ
לֹא כִמוֹ חֶשֶׁב וַיֵּדַע	כָּל אֲשֶׁר יֵדְעוּ וְחֶשְׁבוּ
מִחֻקֵּי חֻקָּמָה וּמִדַּע	מַעֲשֵׂיו עֲצָמוּ וְרָבוּ

20

יוֹם לְיוֹם רַבּוֹת וּפְרוֹת	נִפְלְאוֹתָיו לֹא סְפוּרוֹת
לוֹ, וְלֹא יֵדְעוּ סְפּוּרוֹת:	יִתְּנוּ תִמְיד וְזִמְרוֹת

Behold clear witnesses are Thine: they fill
every mountain and hill;
For upon every creature's form there is of God
a seal and a token,
And the shining of all the lights—the shining
of seven for seven.

Even as He made of the seven lamps seven
constellations,
So maketh He men's eyes luminaries to look
upon the Light.

הֵאֱלֹךְ עֲדִים בְּרוּרִים מִלֹּאן כָּל־הָר וְגִבֵּעַ
כִּי בְּכָל־צוּרוֹת יְצוּרִים יֵשׁ לֹאֵל חוֹתֶם וְטִבֵּעַ
זֶהְרִי כָּל־הַמְּאֹרִים זֶהְרִי שֶׁבַע לְשֶׁבַע

25

בְּאֲשֶׁר שֶׁבַע מְאֹרוֹת שֵׁם לְשֶׁבַע הַמְּנֹרוֹת
שֵׁם לְעֵינַיִם מְאִירוֹת לַחֲזוֹת אֶת־הַמְּאֹרוֹת:

80

SLEEPER WITH HEART AWAKE

(For rhymed version see page 174)

O Sleeper, with heart awake, burning and
tempest-tossed,
Go forth now and shake thyself, and walk in
the light of My face.

Num. 24,17. Arise, ride on and prosper: there shall come
forth a star for thee,
And he who lay down in the dungeon shall
go up to the summit of Sinai.

Let not their soul exult which say: Condemned
Is Zion; for lo! My heart is there, and Mine
eyes are there.

I reveal Me and I hide Me; I am angry, I am
appeased;
Who shall have pity upon my children except-
ing I myself?

80

ישן ולבו ער

רשוח

— — — — —

בוֹעַר ומִשְׁתַּעַר
וּלְכָה בְּאוֹר פָּנָי

יֵשֶׁן וְלִבּוֹ עֵר
צֹאֵנָא וְהִנָּעַר

דֶּרֶךְ לֵךְ כּוֹכֵב
עֲלָה לְרֹאשׁ סִינִי

קוֹמָה צֹלַח וּרְכֵב
וְאֲשֶׁר בְּבוֹר שָׁכֵב

הָאֹמְרִים תֹּאשֶׁם
לְבִי וְשֵׁם עֵינִי

אֶל־תַּעֲלֹז נַפְשִׁם 5
צִיּוֹן וְהִנֵּה שֵׁם

אֶקְצֹף וְאֶעֱתֵר
מִנִּי עַלִי בְּנִי:

אֲנֹל וְאֶשְׁתֵּר
מִי יִחַמֵּל יוֹתֵר

RHYMED TRANSLATIONS



2

ODE TO ZION

Zion, wilt thou not ask if peace's wing
Shadows the captives that ensue thy peace,
Left lonely from thine ancient shepherding?

Lo! west and east and north and south—
world-wide—
All those from far and near, without sur-
cease,
Salute thee: Peace and Peace from every side;

And Peace from him that from the captive's
fount
Of tears, is giving his like Hermon's dew,
And longing but to shed them on thy mount.

I with the jackal's wail have mourned thee
long,
But dreaming of thine own restored anew
I am a harp to sound for thee thy song.

My heart to Bethel sorely yearneth yet,
Peniel and Maḥanaim; yea, where'er
In holy concourse all thy pure ones met.

There the Shekhinah dwelt; to thee was given
Thy Maker's Presence when He opened there
The gates of thee toward the gates of Heaven.

And only glory from the Lord was thine
For light; and moon and stars and sunshine
waned,

Nor gave more light unto thy light divine.

O I would choose but for my soul to pour
Itself where then the Spirit of God remained
Outpoured upon thy chosen ones of yore.

Thou art the royal house; thou art the throne
Of God; and how come slaves to sit at last
Upon the thrones which were thy lords' alone?

Would I were wandering in those places dear
Where God revealed Himself in ages past,
Showing His light to messenger and seer!

And who will make me wings that I may fly,
That I may take my broken heart away
And lay its ruins where thy ruins lie?

Prostrate upon thine earth, I fain would thrust
Myself, delighting in thy stones, and lay
Exceeding tender hold upon thy dust.

Yea, more, at Hebron, by the tombs in her
Of mine own fathers, I would stand and gaze
In wonder at thy chosen sepulchre;

And pass into thy forest and incline
To Carmel, and would stand in Gilead's ways
And marvel at that distant mountain thine—¹

Thy Mount Abarim and thy Mountain Hor,
There where the two great luminaries sleep
Which were thy teachers and thy lights before.

The life of souls thine air is; yea, and thou
Hast purest myrrh for grains of dust; and
deep
With honey from the comb thy rivers flow.

Sweet to my soul 'twould be to wander bare
And go unshod in places waxen waste—
Desolate since thine oracles were there;

Where thine Ark rested, hidden in thine heart,
And where, within, thy Cherubim were
placed
Which in thine inmost chambers dwelt apart.

I will cut off and cast away my crown
Of locks, and curse the season which profaned
In unclean land the crowns which were thine
own.

¹ See note in prose version.

How shall it any more be sweet to me
To eat or drink, while dogs all unrestrained
Thy tender whelps devouring I must see?

Or how shall light of day at all be sweet
Unto mine eyes, while still I see them killed—
Thine eagles—caught in ravens' mouths for
meat?

O cup of sorrow! gently! let thy stress
Desist a little! for my reins are filled
Already, and my soul with bitterness.

I, calling back Oholah's memory,
Drink thine hot poison; and remembering
Oholibah, I drain the dregs of thee.

Zion! O perfect in thy beauty! found
With love bound up, with grace encompass-
ing,
With thy soul thy companions' souls are
bound:

They that rejoice at thy tranquillity,
And mourn the wasteness of thine overthrow
And weep at thy destruction bitterly;

They from the captive's pit, each one that
waits

Panting towards thee; all they bending low,
Each one from his own place, towards thy
gates;

The flocks of all thy multitudes of old
That, sent from mount to hill in scattered
flight,
Have yet forgotten nevermore thy fold;

That take fast, clinging hold upon thy skirt,
Striving to grasp the palm-boughs on thine
height,
To come to thee at last with strength begirt.

Shinar and Pathros—nay, can these compare
With thee in state? And can thy purity,
And can thy light be like the vain things
there?

And thine anointed—who among their throng
Compareth? Likened unto whom shall be
Levites and seers and singers of thy song?

Lo! it shall pass, shall change, the heritage,
Of vain-crowned kingdoms; not all time
subdues
Thy strength; thy crown endures from age to
age.

Thy God desired thee for a dwelling-place;
And happy is the man whom He shall
choose,
And draw him nigh to rest within thy space.

Happy is he that waiteth:—he shall go
To thee, and thine arising radiance see
When over him shall break thy morning glow;

And see rest for thy chosen; and sublime
Rejoicing find amid the joy of thee
Returned unto thine olden youthful time.

8.

ON THE WAY TO JERUSALEM

Beautiful height! O joy! the whole world's
gladness!

O great King's city, mountain blest!
My soul is yearning unto thee—is yearning
From limits of the west.

The torrents heave from depths of mine heart's
passion,
At memory of thine olden state,
The glory of thee borne away to exile,
Thy dwelling desolate.

And who shall grant me, on the wings of
eagles,
To rise and seek thee through the years,
Until I mingle with thy dust belovèd,
The waters of my tears?

I seek thee, though thy King be no more in
thee,
Though where the balm hath been of old—
Thy Gilead's balm—be poisonous adders
lurking,
Winged scorpions manifold.

Shall I not to thy very stones be tender?

Shall I not kiss them verily?

Shall not thine earth upon my lips taste
sweeter

Than honey unto me?

33

TO THE BRIDEGROOM

Rejoice, O young man, in thy youth,
And gather the fruit thy joy shall bear,
Thou and the wife of thy youth,
Turning now to thy dwelling to enter there.

Glorious blessings of God, who is One,
Shall come united upon thine head;
Thine house shall be at peace from dread,
Thy foes' uprising be undone.
Thou shalt lay thee down in a safe retreat;
Thou shalt rest, and thy sleep be sweet.

In thine honour, my bridegroom, prosper and
live;
Let thy beauty arise and shine forth fierce;
And the heart of thine enemies God shall
pierce,
And the sins of thy youth will He forgive,
And bless thee in increase and all thou shalt
do,
When thou settest thine hand thereto.

And remember thy Rock, Creator of thee,
When the goodness cometh which He shall
bring;
For sons out of many days shall spring,
And e'en as thy days thy strength shall be.
Blessèd be thou when thou enterest,
And thy going out shall be blest.

'Mid the perfect and wise shall thy portion lie,
So thou be discreet where thou turnest thee;
And thine house shall be builded immovably,
And "Peace" thou shalt call, and God shall
reply;
And peace shall be thine abode; and sealed
Thy bond with the stones of the field.

Thy glory shall rise, nor make delay;
And thee shall He call and choose; and thy
light
In the gloom, in the darkness of the night,
Then shall break forth like the dawn of day;
And out from the shining light of the morn
Shall the dew of thy youth be born.

38

FORSAKEN

(The Hebrew text is translated from an Arabic song)

I am of little worth, and poor, apart
From him, my glory; and amid the years
My form grows like a shadow; till my heart
Is old, but not by my years' number; lo,
My witnesses:—the number of the years
Of this my sojourning. Nay, but I grow
So old in his forsaking.—If in truth
He shall come back to me amid the years,
Then shall come back to me with him my youth.

47

HAST THOU FORGOTTEN?

My Love! hast Thou forgotten
Thy rest
Upon my breast?
And wherefore hast Thou sold me
To be enslaved for aye?
Have I not followed Thee upon the way
Of olden time within a land not sown?
Lo! Seir and Mount Paran—nor these alone—
Sinai and Sin—yea these
Be all my witnesses.

For Thee my love was ever,
And mine
Thy grace divine;
And how hast Thou apportioned
My glory away from me?
Thrust unto Seir, pursued, sent forth to flee
Until Kedar, nor suffered to abide;
Within the Grecian fiery furnace tried;
Afflicted, weighed with care,
With Media's yoke to bear—

And is there any to redeem but Thee?
Or other captive with such hope above?
O give Thy strength to me,
For I give Thee my love!

60

VISION OF GOD

To meet the fountain of true life I run;
Of this so vain and empty life I tire.
To see my King's face is my sole desire;
Beside Him have I fear or dread of none.

O that a dream might hold Him in its bond!
I would not wake; nay, sleep should ne'er
depart.
Would I might see His face within my heart!
Mine eyes would never ask to look beyond.

62

WONDERFUL IS THY LOVE

Let my sweet song be pleasing unto Thee—

The incense of my praise—

O my Belovèd that art flown from me,

Far from mine errant ways!

(But I have held the garment of His love,
Seeing the wonder and the might thereof).

The glory of Thy name is my full store—

My portion for the toil wherein I strove:

Increase the sorrow:—I shall love but more!

Wonderful is Thy love!

66

THE LORD IS MY PORTION

Servants of time, lo! these be slaves of slaves;
But the Lord's servant hath his freedom
whole.
Therefore, when every man his portion craves,
"The Lord God is my portion," saith my
soul.

69

UNTIL DAY AND NIGHT SHALL CEASE

Lo! sun and moon, these minister for aye;

The laws of day and night cease nevermore:

Given for signs to Jacob's seed that they

Shall ever be a nation—till these be o'er.

If with His left hand He should thrust away,

Lo! with His right hand He shall draw them
nigh.

Let them not cry despairing, nay, nor say:

Hope faileth and our strength is near to die.

Let them believe that they shall be alway,

Nor cease until there be no night nor day.

73

GOD IN ALL

O Lord, where shall I find Thee?
All-hidden and exalted is Thy place;
And where shall I not find Thee?
Full of Thy glory is the infinite space.

Found near-abiding ever,
He made the earth's ends, set their utmost bar;
Unto the nigh a refuge,
Yea, and a trust to those who wait afar.
Thou sittest throned between the Cherubim,
Thou dwellest high above the cloud-rack dim.
Praised by Thine hosts and yet beyond their
praises
Forever far exalt;
The endless whirl of worlds may not contain
Thee,
How, then, one temple's vault?

And Thou, withal uplifted
O'er man, upon a mighty throne apart,
Art yet forever near him,
Breath of his spirit, life-blood of his heart!
His own mouth speaketh testimony true
That Thou his Maker art alone; and who
Shall fear Thee not, for lo! upon their shoulders
Thy yoke divinely dread!
Who shall forbear to cry to Thee, That givest
To all their daily bread?

Longing I sought Thy presence;
Lord, with my whole heart did I call and pray,
And going out toward Thee,
I found Thee coming to me on the way;
Yea, in Thy wonders' might as clear to see
As when within the shrine I looked for Thee.
Who saith he hath not seen Thee? Lo! the
heavens
And all their host, aflame
With glory, show Thy fear with speech un-
uttered,
With silent voice proclaim.
And can the Lord God truly—

God, the Most High—dwell here within man's
breast?

What shall he answer, pondering—
Man, whose foundations in the dust do rest?
For Thou art holy, dwelling 'mid the praise
Of them that waft Thee worship all their
days.

Angels adoring, singing of Thy wonder,
Stand upon Heaven's height;
And Thou, enthroned o'erhead, all things
upholdest
With everlasting might.

76

A NEW SONG

The day the saved of God
Traversed the deep dryshod,
Then a new song
Sang Thy redeemèd throng.

Lo, sunken in deceit
The Egyptian daughter's feet,
The while, the Shulamite
Went shod in fair delight.¹
Then a new song
Sang Thy redeemèd throng.

All that on Jeshurun gaze
Shall see him shrined in praise,²
For Jeshurun's God arose
Acclaimèd by his foes.
Then a new song
Sang Thy redeemèd throng.

Thy banners Thou wilt set
O'er those remaining yet,
And gather those forlorn
As gathering ears of corn.
Then a new song
Sang Thy redeemèd throng.

¹ See note 1 in prose version.

² See note 3 in prose version.

These that have come to Thee
Under Thy seal to be,
They from the birth are Thine,
Bound by a holy sign.

*Then a new song
Sang Thy redeemed throng.*

Their token show to all
Whose eyes upon them fall:
Lo, on their garment's hem
The fringe ordained for them!

*Then a new song
Sang Thy redeemed throng.*

For whom then are they sealed?
Let truth now be revealed:
Whose is the seal, and who
Shall claim the thread of blue?

*Then a new song
Sang Thy redeemed throng.*

Ah, take her as of yore,
And cast her forth no more;
Let sunlight crown her day
And shadows flee away.

*Then a new song
Sang Thy redeemed throng.*

For Thy belovèd throng
Still come to Thee with song,
Singing with one accord:
Now who is like Thee 'mid the gods, O Lord!

*Still Thy redeemed throng
Sing a new song.*

79

NATURE AND LAW

The words of God are pure
And precious more than gems in fair display;
They are bound up in hearts for ever, yea,
In souls are held secure.

All speech grows weary in pursuit that flies
After His endless praise—
For what hath one of numbered days
To do with infinite eternities?—
As clouds above the dust, above him
soar God's ways.

What of the mind cut short?
And reason that is lacking strength to know?
How should it grasp the way of power—so
Impregnable a fort?

Silence before Him, all that speak of Him!
And perish all their thought!
Only the works His hand hath wrought
Let them declare, and may their lips o'erbrim
With singing and their voice be loud with
praises fraught.

Tongues be fulfilled of speech,
Exalting, crowning, telling o'er His praise;
Souls be extolling, still discerning ways
To learn and tell and teach.

But how shall I all humbly seek the Lord?
Oblation once I gave
Within His house—and "From the grave"
He said, "I yet will lift them at My word,
And I will be a father to the sons I save."

But strange are all the lands;
One cannot bring a gift without alloy.
Rebuild the chiefest city! Find Thy joy
As once from holier hands.

Wisdom is withered that abode in state
In hearts exceeding wise,
For all they thought and did devise
Is other than He knoweth; yea, too great,
Too many are His works for sight of wisdom's
eyes.

His wonders manifold
Bring daily marvels new in fruitful throngs.
These give to Him, unceasing, only songs,
In numbers all untold.

Behold, clear witnesses enough are Thine!
All mountains under Heaven
They fill; on every form is graven
The seal of God; and all about them shine
The kindred lights in heaven and earth of
stars twice seven.

For seven in the height
There shine the seven lamps in earthly guise,
Given to so illume the earth-dimmed eyes
To look upon His light.

80

SLEEPER, WITH HEART AWAKE

O Sleeper with heart that waketh,
Burning and tempest-torn,
Go, shake thee, walk with My radiance
Upon thee borne.

Rise up, ride on and prosper:
A star shall guide thy quest,
Till he that lay down in the dungeon
Reach Sinai's crest.

Let not their soul be joyful
Which talk of Zion's despair,
For there My heart is ever,
And Mine eyes are there.

I reveal Myself and I hide Me,
I am wroth, I restrain the rod;
For who should pity My children
But I, their God?

NOTES ON TEXT

NOTES ON TEXT

5

להתעופף חמשים

- Ll. 9-10 [וְתִאָּחֶזְקָה] The ו signifies "since (thou still)", as in Gen. 26,27: וְאַתָּם שְׂנֵאתֶם; similarly for הֲלֵא Halper reads וְלֵא; I have called attention in the notes *ad loc.* to the fact that this is an unnecessary correction introduced by Luzzatto, in conflict with the testimony of the manuscript.
- L. 27. [וְיִמּוּטוּ] Kā, comp. Deut. 32, 35 and Isa. 54,10; the irregular vowel is due to the intended homophony with the verbs in l. 28, but this stylistic effect would be lost if we read וְיִמּוּטוּ with Halper.
- L. 50. [וּבְרֹזְלִי אֲדָנִים] So MS. Oxford 1970; Luzzatto, following MS. Oxford 1971, has וּבְרֹזְלִי אֲבָנִים, for which Halper suggests וּבְרֹזֶל וְאֲבָנִים.
- L. 62. [הֶעֱצָמִים] So in the manuscripts which I have used, with the masc. suffix on account of the following adjective; the reading הֶעֱצָמוֹת, which Halper prefers, should be ascribed to the haste of a copyist, who undoubtedly was familiar with Ez. 37, 4.
- L. 68. [וְכִתְּבָלָה] So the manuscripts. The sense is: He

who observes the night sees a Mooress (the blackness of the night) in a dress interwoven with gold threads, and purple blue plains (sky and sea), set with jewels (the stars in heaven and their reflection in the mirror of the sea); comp. the following verses and *וים דומה לרקיע* in *Soṭa* 17a, *Hul.* 89a, *Men.* 43b. I consider Edelman's reading *וּבְתִכְלֶת*, preferred by Halper, as a scribal error or a misprint.

- L1. 73-74. *עָדִי יָם עָדִי לַיִל*] Halper corrects and reads *עָדִיִּים* for *עָדִי יָם*, following MS. Amram against all other texts, *עָדִי לַיִל* for *עָלִי לַיִל*. The obvious correction *עָדִיִּים* is found also in S. Joseph, *Gibeat Saul*, p. 108, who, however, retains *עָדִי לַיִל*, though apparently vocalizing it *עָדִי לַיִל*. I cannot imagine that the poet wishes to designate sky and sea as ornaments of the night, nor do I find an analogy to this daring picture in any other poet. As long therefore as there is not a better reading or a MS. confirmation of this emendation, I shall cling to the traditional text, of which it can by no means be said that it "makes no sense". The poet says, while applying *עָדִי* to space and time: "as far as the sea stretches, as long as the night lasts—smooth watery mirror and clear celestial canopy". This thought is by no means unworthy of expression.

יפה נוף משוש תבל

It is difficult to establish definitely the metre of this poem. I have previously construed it as Basit (*Diwan* and שער השיר, p. 96) and hence vocalized לך in l. 2; later I abandoned this view (without giving up my theory with reference to anacrusis; comp. note to No. 68, l. 10, further below) and saw in it a Tawil, whence I vocalized לך (מבחר השירה העברית, p. קפג) without introducing any other changes, because I believe that *fa'lun* is admissible for *fa'ulun* (— — for ~ ~ —); comp. my *Studien zu den Dichtungen Jeh. ha-Levis*, p. 26, n. 2; comp. also No. 9 of this collection and the note in *Diwan*, I, 137. Halper ("The Scansion, etc." in *JQR.*, N. S., IV, 169ff.) likewise takes the metre for Tawil, but he does not admit a change of metrical feet, preferring to change the text in six places. These changes I consider quite gratuitous. It is inconceivable to me how a connoisseur of language and poetry of Dr. Halper's rank could assume that Halevi said: ואם אין בך מלכיד (comp. the vocalization and word-order in Jer. 8,19). מלכיד is amorphous and anomalous, having no analogy in Scripture; the reference to Eccles. 10,17 is without importance, for אשריד is sing. despite the י, but even if we follow Ibn Gikatilla in declar-

ing it a plural, then it is just a plural which by exception appears vocalized as a sing.; but I find no evidence at all for a suffixed noun vocalized half as a sing. and half as a plural.

26

למבחר החתנים

- Ll. 2-3. יָחִים—יָחִים], comp. note *ad loc.* (*Diwan*, II, notes, p. 13); according to the correction introduced here (following the reading of Saphir quoted by Harkavy, III, 186) the sense is as follows: "The friend, from whom they (the friends gathered at the wedding feast) are far away, wishes to see them with his eyes, but his heart sees them as if they were standing before him."

32

בת שחר

- L. 2. The reading given seems to me better than that of Davidson: וְלָקוּל שִׁיחָה נְעוּדָה.
- L. 8. מִרְחָקִים Davidson: מִרְקָחִים.
- L. 13. מִדְּדִיָּה Davidson: מִדְּדִיָּה—יָחִים Davidson: כִּיּוֹם (MS. בִּיּוֹם).
- L. 15. יִשְׁלֵם] So Davidson, better than יִשְׁלִים of my archetype.
- L. 18. עֲפָרָה נָוָה] better than Davidson: עֲפָרָה נָוָה.
- Ll. 19-22. I follow Davidson's better readings, down to

אָף, which is wanting in his archetype and {or which he substitutes נָא. The sense is given in my notes to the *Diwan*, II, 34; the linguistic difficulties, which called forth my remark: וכוונת הבית פשוטה וכוונת הבית פשוטה, are thus removed.

L. 25. יוֹנָה [בָּרָה] Davidson:

L. 26. שָׁחַר פְּנִיָּה שָׁחַר [שָׁחַר פְּנִיָּה שָׁחַר] This is Davidson's reading; the sense is: "he who sees (literally: searches) her face sees the splendour of the stars". This reading is more interesting than that of the *Diwan*: שָׁחַר פְּנִיָּה שָׁחַר, which is adopted in the translation.

L. 27. אֶל [אֶל] So also Davidson; Ex. 25,37: עַל.

33

שִׁמְחָה בַּחֹר

L. 18. חָם וּבֵין [חָם] The manuscripts have: חָם וּבֵין; perhaps we should read חָם בֵּין מְחֵי חָם.

35

עֲדֵי עֵשׂ יְעֹפֶף

L. 1. יְרַדְפוּנִי [יְרַדְפוּנִי]. The vocalization יְרַדְפוּנִי suggested by Halper (*JQR.*, *l. c.*, p. 164 and 206) would be admissible, but since the given vocalization is corroborated in the Bible (Ps. 7,6) there is no ground for the assumption that the poet employed poetic license *metri causa*.

לפרוד

- L. 1. וְרָלוֹתִי *Plene* (following Ps. 142,7), because we usually find it so in these forms; hence also נִקְלוֹתִי (despite 2 Sam. 6,22), in order to emphasize the inner rhyme visually. S. Joseph (*l. c.*, p. 300) would like to write נִקְלֹתִי, but then וְרָלֹתִי (Ps. 116,6) would also have to be preferred, as in Kämpf, *Nichtandal. Poesie*, II, 226.—לְפָרוֹד] In Edelmann, *p. 25*, the reading כַּפְרוֹד is an error due to haste (for the manuscript underlying it, MS. Oxford 1970, exhibits our reading), which S. Joseph would like to retain. The fortunately preserved Arabic text (ממא הנרת), is against it.
- L. 6. יְשׁוּבָנִי I accept this correction of Joseph.

בך הגביר יצחק

- L. 8. מְתַעֲנֶנָּה and מְתַפְּנֶקֶת] refer as well to אֶרֶץ (l. 1) as to בַּח (l. 7), and there is no cause for reading in l. 7 בְּלָבוֹשׁ instead of בְּלָבוֹשׁ (as suggested by Joseph *l. c.*, p. 189).
- L. 10. סְבִיבָה בְּסוֹת] So three manuscripts, among them the one used by Edelmann; it is therefore again an error of haste when in גְּנוּי אַקְסֶפֶרֶד, p. 41, he prints סְבִיבָה. S. Joseph corrected the text—before

the reading of the manuscripts was known—into קִבְיָהּ הַבְּסוֹת, which is possible but cannot be maintained against the evidence of three manuscripts. The explanation which he offers is very far from sound, as in general he tries to read into the poem thoughts which are not contained in it (comp. for instance, his forced construction of ll. 23–30). I cannot deal with this matter here at greater length.

L. 26. וּזְרָקָה has reference to עַב in the preceding line (femin. 1 Kings, 18,44.)

L. 48. מִמְּתַקֶּה comp. my note *ad loc.*, but it is possible that the poet wants to have it understood in the sense of שָׁקַח (comp. Job, 21,7 and elsewhere, further Ibn Ganah s. v.): she intones a doubly powerful song. Joseph (and also Bacher) would like to read מִמְּתַקֶּה, but since this word occurs above, l. 28, in a rhyme, he tries to force upon it there a sense (לִשְׁוֹן עֵצָה כְּלוֹמַר מְתִיעֵצָה) which it has nowhere else, not even in the passage Ps. 55, 15 quoted by him as proof.

L. 56. מִמְּחִנָּה Joseph wants to read מִמְּחִנָּה, which is possible. To emend וְלָךְ into וְבָךְ I consider unnecessary; comp. הִזְעָק-לִי 2 Sam. 20,4.

L. 58. וְלִחְזַעֲלָמָה without Mappik, as found in some editions of Job 28,11; other editions exhibit there וְחִזְעֲלָמָה, but this reading would lead to misinter-

pretations, such as may be seen in Joseph, p. 196, who construes Edelmann's slips of the pen (ולתעלמיה מורקת: p. 41, גנוי אקספרד) as readings and endeavours to defend them.

40

שמואל הנגיד

- L. 1. [מְנָרִים] with Dagesh in the נ, as Nah. 3,17.
- L. 14. [בִּין] Joseph, p. 199, suggests *metri causa*, after having denied in a note on the preceding page that the poem has any metre.
- L. 22. [נָהִים] Participle Niph'al; Joseph, p. 199, suggests נוהים (Ḳal) despite the fact that the only passage where the verb נהה occurs in the sense intended here (1 Sam. 7,2) exhibits the Niph'al.
- L. 29 [אָנִי] Four syllables are found in hemistichs elsewhere (even 1a); Joseph's suggestion to read אָנִי is not acceptable.
- L. 32 [וְחִי] Joseph (p. 200) wants to emend it to ומחיה (probably so for ומחיי of the edition), by analogy with מרפא, but a noun corresponds with a noun, not a participle.

41

לנדר משה

- L. 55. [חֲרָשִׁים] Following a correction by Ch. N. Bialik in the second edition of the השירה העברית,

which is to appear soon; the difficulties of the verse are now removed.

- L. 65. וְנִקְלַ [וְנִקְלַ] Participle, like the following וְנִדְמָה; וְנִקְלַ, as suggested by Joseph, would be a Perfect and out of place here.

52

יָדַע מִכֹּאבֵינוּ

- L. 1. [מִכֹּאבֵינוּ] So all the texts in keeping with Ex. 3,7; the rhyme requires מִכֹּאבֵתֵינוּ, in which case the *Pathah furt.* of יָדַע would not be counted metrically.

68

כֹּלָה לָךְ כֹּלָתָה

- L. 2 [חֲלָתָה] The ל without Dagesh, *metri causa*, as שִׁלְחָה Ez. 17,7; 31,4 *et al.*
- L. 10. [וְנִפְשָׁה] with short syllable before the metre *Mustaf-ilun*, in spite of Halper's conclusions (*JQR.*, *l. c.*, p. 169 and 183).

72

כִּי בֵּא אֹרֶר

- L. 5. In the literal quotation of Bible verses the metre is neglected, as I have often pointed out. In this poem there is another instance in l. 9. In view of this the correction עָרִי for עָר (Prov. 6,9) in l. 16 may be superfluous.

שלום לך יום השביעי

- L. 6. [שַׁעֲשׁוּעִי] This reading is better than מְרֻנָּעִי, because it does not force us to read a *Shewa quiescens* as *Shewa mobile*.
- L. 27. [שִׁירֵי יְדִידוֹת] So in the Karaite Prayer Book (ed. Wien 1854, vol. IV, p. צב); שִׁיר אֵל יְדִידוֹת cannot be explained; שִׁיר יְדִידוֹת (Halberstam in Luzzatto, טל אורות, p. 2, n. 4) is against the metre; שִׁיר הַיְדִידוֹת, as found in some editions (so שבחי אלהים, Oran 1885 p. נ), can be looked upon only as an awkward correction.

מקורות השירים

דיואן = דיואן רי"ה י"ל ע"י חיים בראדי.
שער = שער השיר להנ"ל.

מבחר = מבחר השירה העברית להנ"ל.
שד"ל = דיואן רי"ה י"ל ע"י שד"ל.

הרכוי = רבי יהודה הלוי קובץ שיריו ומליצותיו י"ל ע"י אברהם אליהו הרכוי.

- 1 דיואן ח"ב צד 155 סי' א (הערות צד 108); מבחר צד קע"ט סי' 1.
- 2 דיואן ח"ב צד 155 סי' ב (הערות צד 109); מבחר צד קע"ט סי' 2; הלפר Post Biblical Hebrew Literature ח"א 78.
- 3 דיואן ח"ב צד 159 סי' ג (הערות צד 113).
- 4 דיואן ח"ב צד 160 סי' ד (הערות צד 114).
- 5 דיואן ח"ב צד 160 סי' ה (הערות צד 114); מבחר צד קפ"ט סי' 3; הלפר Post Biblical Hebrew Literature ח"א צד 81.
- 6 דיואן ח"ב צד 164 סי' ו (הערות צד 118); מבחר צד קפ"א סי' 4.
- 7 דיואן ח"ב צד 167 סי' ז (הערות צד 121).
- 8 דיואן ח"ב צד 167 סי' ח (הערות צד 122); מבחר צד קפ"ג סי' 5.
- 9 דיואן ח"ב צד 168 סי' ט (הערות צד 123).
- 10 דיואן ח"ב צד 169 סי' י (הערות צד 124); מבחר צד קפ"ג סי' 6.
- 11 דיואן ח"ב צד 170 סי' י"א (הערות צד 124).
- 12 דיואן ח"ב צד 171 סי' י"ב (הערות צד 127).
- 13 דיואן ח"ב צד 172 סי' י"ג (הערות צד 128); מבחר צד קפ"ג סי' 7.
- 14 דיואן ח"ב צד 174 סי' י"ד (הערות צד 130).
- 15 דיואן ח"ב צד 174 סי' ט"ו (הערות צד 130).

- 16 דיואן ח"ב צד 175 סי' ט"ז (הערות צד 131).
- 17 דיואן ח"ב צד 180 סי' י"ח (הערות צד 133).
- 18 דיואן ח"ב צד 180 סי' י"ט (הערות צד 134).
- 19 דיואן ח"ב צד 182 סי' כ (הערות צד 136).
- 20 דיואן ח"ב צד 183 סי' כ"א (הערות צד 136).
- 21 דיואן ח"ב צד 183 סי' כ"ב (הערות צד 138).
- 22 דיואן ח"ב צד 184 סי' כ"ג (הערות צד 138); שער צד 96 סי' 83; מבחר צד קפ"ז סי' 9.
- 23 דיואן ח"ב צד 3 סי' א (הערות צד 3); מבחר צד קע"ח סי' 5.
- 24 דיואן ח"ב צד 7 סי' ד (הערות צד 7); שער צד 92 סי' 77; מבחר צד קע"ה סי' 1.
- 25 דיואן ח"ב צד 12 סי' ז (הערות צד 11).
- 26 דיואן ח"ב צד 13 סי' ט (הערות צד 13).
- 27 דיואן ח"ב צד 18 סי' ט"ו (הערות צד 18).
- 28 דיואן ח"ב צד 19 סי' ט"ז (הערות צד 19).
- 29 דיואן ח"ב צד 20 סי' י"ח (הערות צד 21); מבחר צד קע"ח סי' 3.
- 30 דיואן ח"ב צד 21 סי' כ (הערות צד 22).
- 31 דיואן ח"ב צד 29 סי' כ"ה (הערות צד 32).
- 32 דיואן ח"ב צד 29 סי' כ"ו (הערות צד 33). נדפס גם ע"י הח' ר"י דוידזאן על פי כ"י בעתון JQR. N.S., Vol. IV, p. 86 והוא מיחס אותו לר' יוסף בן צדיק. שהוא מהברו של השיר הבא אח"ו בכ"י. אולם ממה שנרשם על השיר שלאחריו, מנשח אחר לבן צדיק יש ללמוד, שהשיר שלפנינו איננו לו, והמעתיק העתיק לעצמו שירים ממשוררים שונים שישרו בעיניו.
- 33 דיואן ח"ב צד 34 סי' ל"ד (הערות צד 39).
- 34 דיואן ח"ב צד 37 סי' ל"ו (הערות צד 41).
- 35 דיואן ח"ב צד 45 סי' מ"ו (הערות צד 49).

- 36 דיואן ח"ב צד 51 סי' נ"ב (הערות צד 67).
- 37 דיואן ח"ב צד 53 סי' נ"ג (הערות צד 59).
- 38 דיואן ח"א צד 135 סי' צ"ב (הערות צד 219)
- 39 דיואן ח"א צד 82 סי' ס (הערות צד 141).
- 40 דיואן ח"א צד 85 סי' ס"א (הערות צד 146).
- 41 דיואן ח"א צד 154 סי' ק"א (הערות צד 251); מבחר צד קע"ב סי' 1.
- 42 דיואן ח"ב צד 80 סי' ה (הערות צד 74); שער צד 94 סי' 81.
- 43 דיואן ח"ג צד 266 סי' קמ"א; מבחר צד קס"ז.
- 44 דיואן ח"ג צד 228 סי' קכ"ו; מבחר צד קנ"ד סי' 1.
- 45 דיואן ח"ג צד 226 סי' קכ"ד; שער צד 100 סי' 89; מבחר צד קנ"ד סי' 4.
- 46 שער צד 104 סי' 95.
- 47 דיואן ח"ג צד 4 סי' ג; מבחר צד קס"ט סי' 3.
- 48 דיואן ח"ג צד 89 סי' מ"ז; שער צד 109 סי' 101.
- 49 שער צד 112 סי' 103.
- 50 שער צד 113 סי' 104.
- 51 דיואן ח"ב צד 221 סי' י' (הערות צד 165); מבחר צד ק"ע סי' 7.
- 52 דיואן ח"ג צד 111 סי' נ"ד.
- 53 מבחר צד קנ"ד סי' 6.
- 54 מבחר צד קס"ט סי' 2.
- 55 דיואן ח"ג צד 143 סי' ע"ה.
- 56 דיואן ח"ג צד 116 סי' נ"ח; מבחר צד קנ"ג סי' 3.
- 57 דיואן ח"ג צד 74 סי' ל"ו.
- 58 דיואן ח"ב צד 294 סי' ע"א (הערות צד 273).
- 59 דיואן ח"ג צד 145 סי' ע"ז; שער צד 101 סי' 90; מבחר צד קנ"ג סי' 1.
- 60 דיואן ח"ב צד 296 סי' ע"ה (הערות צד 275); מבחר צד קע"א סי' 8.

- 61 מבחר צד קנ"ח סי' 1.
 62 מבחר צד ק"ע סי' 4.
 63 שד"ל דף ט"ז ע"ב סי' מ"ג.
 64 מבחר צד קנ"ד סי' 5.
 65 דיואן ח"ב צד 300 סי' פ"ב (הערות צד 278).
 66 דיואן ח"ב צד 300 סי' פ"ג (הערות צד 279).
 67 דיואן ח"ב צד 304 סי' פ"ח (הערות צד 284).
 68 דיואן ח"ג צד 144 סי' ע"ו.
 69 דיואן ח"ב צד 307 סי' צ (הערות צד 289).
 70 דיואן ח"ג צד 230 סי' קכ"ח.
 71 שד"ל דף כ"ה ע"א סי' ס"ו.
 72 שד"ל דף כ"ח ע"ב סי' ע.
 73 דיואן ח"ג צד 150 סי' פ"ב; מבחר צד קנ"ז.
 74 שד"ל דף ל"ו ע"ב סי' פ.
 75 דיואן ח"ג צד 65 סי' ל"ב; מבחר צד קנ"ג סי' 2.
 76 דיואן ח"ג צד 62 סי' ל.
 77 הרכבי ח"ב צד 126 סי' כ"ט (הערות שם צד 209).
 78 דיואן ח"ג צד 66 סי' ל"ג.
 79 דיואן ח"ג צד 78 סי' ל"ט.
 80 דיואן ח"ג צד 67 סי' ל"ד.

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